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HISTORICAL SKETCH

of the

ASSOCIATE REFORMED
PRESBYTERIAN CHURCH

of

EBENEZER, TIPPAAH COUNTY, MISS.

by a Pastor

REV. H. H. ROBISON

to which is added

SKETCHES OF PASTORS' LIVES

by Rev. S. A. Agnew, D. D., and Others

and

SUBSEQUENT HISTORY

by a Ruling Elder, H. B. Wiseman

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REV. H. H. ROBISON

Pastor of Ebenezer Church for thirty years.

INTRODUCTION.

Writing history is more than the mere recording of foregoing events. It is a mighty means for building high ideals and fostering worthy aspirations. Especially is this true of our immediately preceeding ancestors. More than anything else should the religious activity of our fathers be cherished.

It was an appreciation of these facts which led to the suggestion that the historical sketch of Ebenezer A. R. P. Church written by Rev. H. H. Robison in 1880 be republished and brought down to date. Near the close of the year 1915 the congregation heartily adopted the suggestion and appointed Messrs. H. W. McBryde and H. B. Wiseman and Rev. O. G. Davis as a committee to do this work. By agreement of the committee the work was divided thus: Messrs McBryde and Davis were to make the plans and manage the enterprise and Mr. Wiseman was to do the written work.

The committee desires to here record their appreciation of the generous laymen and friends who agreed to share with the committee a guarantee to the publisher the cost of publication. These co-laborers are: W. P. Wiseman, Mrs. J. A. Smallwood, Mrs. Edgar Stephens, E. B. Craig, John Pernell, and H. B. Patterson.

The work was begun in February, 1916. Mr. Wiseman largely did the written work and we take pleasure in commending it to you as worthily succeeding the first edition. Mr. Wiseman is a Ruling Elder in Ebenezer, and a son-in-law of Rev. H. H. Robison, and from one of the oldest and most loyal families of the church.

O. G. DAVIS

PREFACE.

The following Historical Sketch of Ebenezer was prepared by the late pastor in obedience to an injunction of the Associate Reformed Presbytery of Memphis, and was submitted to Presbytery at Hopewell Church, Union County, Mississippi, September 18, 1890. Had he lived it is probable that he would have made additions to it before publication, but his death, May 19, 1881, renders any change impracticable. It is therefore published as he left it, by his congregation.

The sketch of the life of H. H. Robison has been prepared at the request of his congregation, and is published by them, and contains an imperfect record of the career of one of the excellent of the earth. Those who knew him will not regard a record of his life as devoid of interest. We are indebted to Rev. I. G. McLaughlin, of North Carolina, Col. J. H. Kennedy, Dr. S. A. Gassaway, and others, for valuable information furnished. It is deemed fitting that his life should be published in conjunction with his own sketch of Ebenezer.

SAMUEL A. AGNEW.

Guntown, Lee County, Mississippi, September 19, 1881.

THE CHURCH.

Ebenezer Church stands on a ten-acre lot in the northwest corner of the southeast quarter of section thirty-three, township five, range three, east of the Chickasaw Cession, and is situated in Tippah County, Mississippi. The congregation who worship there are residents of the counties of Tippah and Union. The lot on which the church building stands was bought of B. F. Worsham, in August, 1848, and was deeded to R. R. McBryde, A. R. Johnson, and G. W. Johnson, trustees. The deacons are the successors of these trustees.



HISTORICAL SKETCH

In the early part of 1838, Mr. Andrew Jones and family, and William McBryde, members of the Associate Reformed Church at Lebanon, Wilcox county, Ala., moved to Tippah County, North Mississippi, and settled ten miles south of Ripley. During the year 1839, the Rev. John Wilson, of the Tennessee Presbytery, visited and preached for them one week day, and this was the first sermon preached by an Associate Reformed minister in this section of the country. During the same year Rev. L. McDonald also visited and preached for them.

During the year 1840 they heard a solitary sermon from an A. R. minister, the Rev. S. S. Ralston, who in passing from Starkville, Miss., to Tennessee, called and preached a week day for them.

In 1841, Revs. Joseph McCreary and N. M. Gordon each spent a Sabbath with them.

In the early part of 1842, Revs. S. S. Ralston, J. M. Young and D. Pressly, preached for them one Sabbath each. About this time the little group was greatly revived and encouraged by the arrival and settlement among them of Major Robert McBryde and family from Wilcox county, Alabama.*

Maj. McBryde was a man possessing far more than common intelligence, a man of devoted piety and burning zeal in the cause of Christ. He labored with sleepless diligence to build up the church of his fathers in his neighborhood, and the King and Head of the church rewarded his diligence by granting him in a few years a comparatively large and flourishing congregation established around him. Only a few months lapsed after his arrival until he found material in the surrounding community sufficient to organize a church. Accordingly, arrangements were made with the Rev. John Wilson, who organized a church on Saturday before the third Sabbath of July, 1842, (July 16, 1842) consisting of the following members: Maj. Robert McBryde and wife, Sarah McBryde, Andrew Jones and wife, Elizabeth C. Jones, William McBryde and wife, Margaret McBryde, Mrs. Jane Liddell and two daughters, Elizabeth and Mary L. Liddell, James Stephenson and wife, Rachel Stephenson and sister, Miss Elizabeth Stephenson. Major McBryde was received as an elder from Lebanon, Ala. Andrew Jones, as a private member from the same place, was elected and ordained to the office of ruling elder. Mrs. Sarah McBryde, Elizabeth C. Jones, and William McBryde, were received

*Maj. Robert McBryde and family moved to Tippah county, Mississippi, December, 1839. We make this statement on the authority of his son, John A. McBryde, Esq.

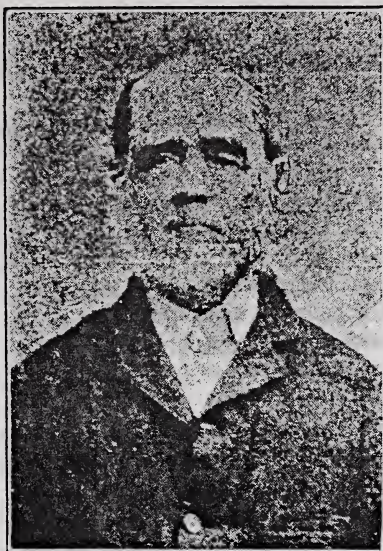
upon certificates from Lebanon, Ala.; Mrs. Jane Liddell and daughter, Elizabeth, by certificate from Roberts (Presbyterian) Church, South Carolina; James Stephenson, wife and sister, from Upper Long Cane, Abbeville, South Carolina; Mrs. Margaret McBryde and Miss M. L. Liddell were received by personal examination; the latter being baptized at this time. To this little flock, twelve in number, was given the name of Ebenezer. The organization took place at a log schoolhouse on the Cotton Plant road, only a few hundred yards east of the site of the present church. On the following day (the third Sabbath of July, 1842) the sacrament of the Lord's Supper was dispensed. A Sabbath-school was established at the same place by Maj. McBryde, assisted by Col. Harbin, a pious member of the Baptist church, but whether before or after the organization of the church we do not know. The exercises of this school were the means of encouraging the hearts and keeping alive the zeal and energy of the little flock until they obtained regular supplies of the Word and ordinances.

There is no record of their having any preaching from the organization until the following May, when the Rev. J. M. Young administered the sacrament of the Lord's Supper for them. At this time Mr. G. W. Johnson was admitted to the church by personal examination, and his wife, Mary Johnson, by certificate from the O. S. P. Church. In August of the same year, Rev. David Pressly, of Starkville, Miss., visited and dispensed the sacrament of the Lord's Supper among them. On this occasion, John K. Crockett and wife, Rachel Crockett, were admitted by personal examination.

During the year 1844, they had but one day's preaching, which was by Rev. Robert McCoy, of Tennessee.

During the years 1845 and 1846, they received some supplies from Revs. D. P. Robinson, S. P. Davis, J. A. Sloan, J. P. Weed. In May, 1846, they were much revived by the arrival of Rev. D. P. Robinson among them to remain as a stated supply during the summer. In July of this year, Rev. J. A. Sloan and D. P. Robinson dispensed the sacrament. At this time Mr. A. R. Johnson and wife, H. Eliza Johnson, were received to the privileges of the church, and with their seven children were baptized.

In the early part of 1847, Rev. T. J. Bonner visited and preached for them three Sabbaths, and in May, Rev. Davis commenced his labors as stated supply. Sometime during the summer of this year (1847) Rev. J. A. Sloan, by order of the Alabama Presbytery, presided in the moderation of a call which was made out for Rev. S. P. Davis, Shiloh, Lafayette county, uniting in the call. At a meeting of the Presbytery in the following September, at Ebenezer, this call was sustained, presented to Mr. Davis, and by him accepted, and he was, during the same meeting, installed pastor of the united congregations of Ebenezer and Shiloh, his time to be divided equally between the two places. Mr. Davis entered upon his labors with most encouraging prospects for usefulness, and during his pastorate the congregation was greatly enlarged by accessions from the youth of the church and by immigration.



REV. S. P. DAVIS

Who was installed pastor of Ebenezer and Shiloh churches in 1847, serving in that capacity three years. -

Rev. Samuel Pickens Davis son of I. P. and Sarah Nisbet Davis was born May 30th, 1817 in Waxhaw county, N. C. He studied under Dr. R. C. Grier at Union Academy, spent 1838 in Franklin College, Columbia, Tenn., and 1839 in an Academy near. In 1840 he entered Erskine College and graduated in 1842 in the first class. After a brief course in what was then Erskine Divinity Hall he was licensed by the Second Presbytery Sept. 27, 1844. Preaching that winter in North Mississippi and Tennessee, he returned in May 1845 and took a post graduate course in Erskine Divinity Hall. Preached at Harmony, Edgefield county, S. C., ten months. Was ordained by Second Presbytery March 28, 1846. That fall Synod sent him to North Mississippi. In the fall of 1847 he was installed pastor of Ebenezer and Shiloh, Miss. After three years of what Rev. H. H. Robison speaks of as fruitful work, this relationship was dissolved. He taught school then until he entered the war in 1864. After the end of the war he taught and farmed in Georgia except one year he preached in North Arkansas until disabled by cataract of eyes. He married Miss Sarah, sister of Rev. D. F. Haddon. He died February 19, 1903.



Figure 1. [Illegible text]

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Until the summer of 1848, the little flock had worshipped at the school-house, where they were organized. They now found it necessary to have more room, and they resolved and proceeded to erect a house of worship twenty-six by thirty-six feet in size. During this year Samuel Stewart, a ruling elder of Generostee, Anderson District, S. C., but who had stopped in Tishomingo some four years, removed in with his family.

And in the following year N. M. Lesley, H. Atkins, W. Jennings and J. C. Stewart with their families, moved from Tishomingo and united with Ebenezer. All these families were originally from Generostee, S. C. About the same time A. P. McBryde and family from Lebanon, Wilcox county, Ala., were added to their number.

These were followed in the early part of 1850 by Messrs D. A. Black, John Norris, James McBryde, and Andrew Stewart, from Lebanon, Ala.; and Mr. James Henderson and Mrs. Rebecca Gordon from Tishomingo, but originally from Generostee, S. C., were added to their number. Of these Messrs. Black and Norris came certified as elders, and were valuable accessions to the Ebenezer session. At the meeting of the Alabama Presbytery in the spring of 1850, the pastoral relation between Rev. Davis and his charge was dissolved by mutual consent. The congregation, now vacant, was supplied by Messrs. A. F. Quay and H. H. Robison probationers of the First, and Rev. H. L. Murphy, of the Second Presbytery—the last named was traveling as agent for the endowment of Erskine College. By order of Synod, H. H. Robison returned and spent most of the synodical year, 1850-1851, among them.

The congregation being anxious to obtain a settled pastor, petitioned the Presbytery at its spring meeting of 1851, for the moderation of a call. This petition was granted, and the Rev. D. Pressly, by order of Presbytery, preached at Ebenezer on Saturday before the third Sabbath of May (May 17, 1851) and presided in the moderation of a call which was made out for H. H. Robison, Shiloh uniting in the call.

This call was put into the hands of Mr. Robison by the Alabama Presbytery at its spring meeting at Starkville, 1852, he (Robison) having been transferred to this presbytery at the preceding meeting of Synod. This call was accepted and Mr. Robison was ordained at this meeting to the work of the gospel ministry, and arrangements made for his installation at both churches as requested by the people. Rev. J. A. Sloan was appointed to install him at Shiloh, and Rev. J. L. Young, a member of the Second Presbytery, who had recently located in the bounds of this Presbytery, was requested to attend to his installation at Ebenezer. Agreeably to this request Rev. Young consummated the installation on July 24, 1852. The relation thus formed has continued without interruption until the present writing, 1880.

The congregation at this time was in a prosperous and growing condition, and the youthful pastor entered upon his duties with bright prospects for usefulness. When he first visited them in July, 1850, they numbered about sixty members. During their vacancy a number of valuable families moved in from different parts of the church and were added to their number, viz.: Hugh Wiseman, J. M. Wiseman, Matthew Bryson and Mrs. Elliott, from



Starkville; Mrs. Mary McDaniel and J. Y. McKinstry, from Hopewell, Chester, S. C.; Alexander Foster and William Foster, from Rush county, Indiana, and J. M. Jones, from Lebanon, Ala. Among these were three ruling elders, viz.: Hugh Wiseman, Alexander Foster and Matthew H. Bryson, which were efficient additions. The first report after the beginning of the present pastorate, made September, 1852, exhibits 31 families and 85 members—eight of this number being ruling elders, viz.: Maj. Robert McBryde; Samuel Stewart, Andrew Jones, D. A. Black, John Norris, Hugh Wiseman, Alexander Foster, and Matthew H. Bryson. From this time onward, for about ten years, the congregation was blessed with and encouraged with a steady increase of their number—their annual reports to Presbytery showing that their gains exceeded their losses, although a number of families had, from time to time, removed farther west in search of cheaper and better homes.

During the year 1853, the congregation was called to mourn one of their leading elders, Alexander Foster, who was released from his labors and suffering on earth and called to enter upon the rest prepared for the people of God on the 30th of March. Mr. Foster was descended from a pious ancestry, being the son of James Foster (commonly called Master Foster), of Cedar Springs, Abbeville, S. C., and who, in his day, was an intelligent and influential elder in that congregation. He (Alexander Foster) having moved to the bounds of Lebanon, Wilcox county, Ala., was called to the office of a ruling elder in that congregation in 1832, and was ordained by the late Rev. Dr. J. P. Pressly, then its pastor. Mr. Foster was remarkable, not only for his piety, but for conscientiousness in the performance of whatever he believed to be his duty, irrespective of the opinions of others. He would make no compromise with the religious defections of the times; hence he exerted a most healthy and conservative influence in the congregation and community around him.

About the beginning of this synodical year, the congregation found it necessary to build a larger house, in order to accommodate their increased numbers, and they proceeded to erect the present building, which is forty by sixty feet in size. Mr. Andrew Jones was the builder. It was believed that the cost was about \$1500. This house was so far completed as to be used by the Memphis Presbytery as its organization on the 15th of April, 1853, at which time it was virtually dedicated by the Rev. John Wilson in an appropriate and impressive sermon from the 133rd Psalm and 1st verse: "Behold how good and how pleasant it is for brethren to dwell together in unity."

While the session and congregation were mourning the loss of an able and efficient officer in the death of Alexander Foster, they were now cheered by the addition to their number of Mr. William B. Patterson, a ruling elder from Generostee, S. C. A large and influential part of the congregation were his offspring—having six daughters and one son with their families here. Hence his influence for good was large and happy. His sojourn, however, with us was short, as he finished his work and was called to his rest on the 14th of the following January, being seventy-eight years of age. He was the son of John Patterson, of Elbert county, Georgia, and was not identified either by birth or education, with the Associate Reformed Church, but hav-

ing married a Miss Jane Henderson, of Generostee, S. C., he united with the church of that place, and we are at liberty to infer that he maintained a godly and pious character, as he was called to the office of a ruling elder in the congregation, to which office he was ordained by Rev. Robert Irwin, in the year 1824.

This year (1854) the congregation lost the services of another ruling elder, Matthew H. Bryson, who were released to unite with Bethany (Rev. J. L. Young's) church, to which his history more appropriately belongs.

It is worthy of record, that the congregation was much revived and encouraged by the visible fruits of a sacramental meeting in August, there being added to the church some twenty members, a majority of whom were young men of much promise to the cause. At this meeting Rev. J. L. Young labored most faithfully and acceptably for several successive days.

During the year 1856, certain cases of discipline occurred which resulted in the disposition of a ruling elder from his office and his suspension from church privileges, and also the suspension of two female members.

The congregation having now grown greatly in numbers and strength, and desiring more than half the time of their pastor's labors, and the same being true of Shiloh, the other branch of the charge, and the health of the pastor being somewhat impaired by exposure in serving the distant branch of his charge, he accordingly demitted Shiloh at the fall meeting of the Presbytery in 1856, and from this date confined his attention to Ebenezer.

During the winter of 1856-1857, the pastor was laid aside from active duty by protracted sickness. His pulpit was, however, supplied by Rev. J. L. McDaniel, of the Georgia Presbytery, who had located in the bounds of the congregation for the purpose of teaching.

About this time Mr. Samuel Stewart asked to be released from the duties of his office as elder. This request the session declined to grant, because they doubted their authority so to do, and because they earnestly desired to retain his services in the session, regarding him as they did as a most prudent and safe counsellor. But as he persisted in his desire to vacate his office, feeling that others could be more efficient, he was permitted to do so. Soon after this, the session now considerably reduced in numbers, requested the congregation to make some additions to their number, and accordingly three individuals, viz.: James McBryde, John M. Wiseman and W. P. Stewart, were regularly elected to the office of elder, and they having accepted the call, were duly ordained by the pastor in the summer of 1858.

In the fall of 1859, the session was farther strengthened by the addition to their number of T. H. Patterson, from Generostee, South Carolina, and J. B. Peoples, from Laurel Spring, Ashe county, North Carolina.

During the last and the present year, 1858 and 1859, several families with a number of members emigrated to the west, but we find that the annual report for 1860 gives the membership at one-hundred and sixty, thus showing in the ten years a net gain of one hundred members, or an average annual gain of ten members.

We now come to the period of the late war—embracing about four years. To Ebenezer, as to most all the congregations in the country, this was a

season of darkness and distress. In Ebenezer were many weeping Rachels—mothers mourning for their sons—wives for their husbands—and refusing to be comforted because they were not. Although the congregation, except in a few instances when prevented by the proximity of the Federal soldiers, were permitted to meet regularly for the observance of the ordinances of the church, yet comparatively few were added to its number, while many were taken away by disease at home and by the casualties of war abroad. During this time she lost by death two of her valuable elders, Messrs. J. B. Peoples and Hugh Wiseman. The first named was the son of Richard and Jane Peoples, of Sardis, Mecklenburg county, North Carolina. He was elected to the office of ruling elder by the Associate Reformed congregation at Laurel Springs, North Carolina, and ordained to that office by the Rev. John Hunter, then its pastor, in 1854. From this place he came to the bounds of Ebenezer, Mississippi, and was received as an elder by this congregation in 1859. Though a stranger to the entire congregation (except the pastor, only) his amiable and lovely Christian deportment soon won the confidence and affection of all. He was a man possessed of rare excellence and sterling piety, and seemed to be cut down in the midst of his usefulness. But his work was done and his Divine Master took him to the Church above and away from the evil to come. He was released on the 6th day of June, 1862. Mr. Hugh Wiseman, (the last named) was a son of John and Jane Wiseman, of Laurens district, South Carolina. Having emigrated to Mississippi and settled in the neighborhood of Starkville, in the first settlement of the country by the whites, he identified himself with the Associate Reformed Church at that place at its first organization. Soon after, he was elected a ruling elder there. Previous to this he had been elected a ruling elder in a Presbyterian church in Shelby county, Alabama, and was ordained by Rev. Mr. Newton in 1830 or 1832. In 1850 he came to Ebenezer, bearing a certificate of his official character, in which character he was received by the congregation and added to their session. He was a man of exalted worth and eminent piety, and most faithfully and acceptably did he serve them until his death, which occurred on January 3rd, 1864, being sixty years of age.

When peace was restored and surviving friends in the armies of the country returned to take their places in the sanctuary, it was found that many sad vacancies had occurred in our number. Many had gone out to return no more. Of these the following is a list, viz.:

- S. A. McBryde, killed at First Manassas, July 21, 1861.
- G. P. Green, died at Hopkinsville, Ky., December, 1861.
- D. J. McCrum, died at Hopkinsville, Ky., December, 1861.
- A. T. Johnson, killed at Mumfordsville, Ky., 1862.
- W. H. Stewart, died in hospital at Goldsboro, N. C., 1862.
- R. A. Stewart, killed at Baker's Creek, Miss., May 5, 1863.
- J. P. Black, killed at Antietam, Maryland, 1863.
- Silas Moore, killed at Moscow, Tenn., 1863.
- T. M. Patterson, died at Shelbyville, Tenn., 1863.
- J. C. Stewart, died at Shelbyville, Tenn., 1863.
- T. J. Stewart, died at home on furlough, 1863.

S. O. Black, killed at Franklin, Tenn., 1864.
S. C. Jones, killed at Franklin, Tenn., 1864.
W. B. Lesley, killed at Franklin, Tenn., 1864.
S. B. Liddell, killed at Gettysburg, Pa., 1864.
R. W. McDaniel, died at home on furlough, 1863.
W. B. Norris, killed on line at Atlanta, 1864.
T. J. Sanders, killed at Gettysburg, Pa., 1864.
H. J. Wiseman, died in hospital at Richmond, Va., 1865.
J. H. Johnson, killed at Selma, Ala., 1865.

These were all in full communion of the church or among her baptized youth.

But the night of weeping thus long and grievous came to an end at last, and a morning of joy once more dawned upon the congregation. During the first twelve or eighteen months after peace was restored the Holy Spirit smiled upon the Word and ordinances enjoyed, and the church was greatly revived and increased. Fifty members were added to the church roll. The hearts of pastor and people were made to rejoice and they were privileged to sing once more, "The Lord hath done great things for us whereof we are glad."

The congregation now for about a period of eight years was blessed with the steady growth of their number, so that at the end of that period they were able to report two hundred names on their roll. During this season of prosperity they were called again and again to sing of judgment as well as mercy. On two occasions they were called to mourn the loss of a valuable and venerable elder—in the death of Maj. Robert McBryde and D. A. Black. The first named was emphatically the father of Ebenezer congregation. This devotedly, good and pious man was a native of Cedar Springs, Abbeville district, South Carolina, and was a son of Hugh and Martha McBryde. He grew up under the ministry of Rev. Alexander Porter. Having emigrated to Wilcox county, Alabama, and settled in the bounds of Lebanon, he was elected a ruling elder in that congregation and was ordained by the Rev. Dr. Pressly to that office in 1832. As before stated, he came to the neighborhood of where Ebenezer Church now stands in 1839. Here, after many years of the most faithful and energetic labor in the Master's vineyard, full of years and full of good works, he quietly fell asleep in Jesus on the 29th day of January, 1869, beloved and mourned by the entire congregation which his piety, zeal, liberality and diligence had done so much to establish and build up. His name among them is yet as ointment poured forth. D. A. Black, the last named, was a native of Anderson district, South Carolina, and was the son of Joseph Black, who lived somewhere near the Generostee Church. At a very early period of life he was deprived of both his parents. After having attained the age of majority, he was led in the providence of God, to Cedar Springs, Abbeville district, South Carolina, where he identified himself with the church. Soon after this he went to Wilcox county, Alabama, where he married and settled in the bounds of Lebanon Church, of which he became a member. Some years after this he moved to Elk River, Lincoln county, Tennessee, and located in the bounds

of Prosperity Church, of which he now became a member. His godly walk and conversation moved the congregation to call him to the responsible position of ruling elder, to which office he was ordained by the late Rev. Dr. H. Bryson, in the year, 1838. After serving this congregation with much acceptance for a number of years, he returned to Lebanon, Alabama. From this place he came to Ebenezer, Mississippi, bearing a certificate of his official character. In this character the congregation of Ebenezer received him and placed him in her session, of which he was a most faithful and efficient member until called to his rest on the 16th day of August, 1869. Mr. Black's scripture knowledge was extensive, his conversation savored much of heaven and heavenly things. He was eminently fitted to superintend the religious instruction of youth, and for many years he was the beloved and influential Superintendent of the congregational Sabbath School, and now, though he has rested from his labors, "his works do follow him."

We should also note that in 1867, the congregation believed that they could do their work more efficiently by having a larger session and by establishing a corps of deacons. Accordingly, the following persons were elected to the eldership, viz.: W. J. Patterson, E. P. Stewart and E. M. Daniel, and the following to the office of deacon, viz.: A. R. Johnson, W. H. Wiseman, W. P. McCurry and E. M. Seals. These persons having accepted the respective offices to which they were called by the congregation, were ordained according to the directions of the constitution on the 31st of August, 1867, by the pastor of the church. Mr. A. R. Johnson, senior member of the deaconry, from whom wisdom and prudence much was expected in the financial interests of the church, only survived his entrance upon the duties of his office a few brief months, being called away by death in October, 1867. Mr. Johnson was a native of Abbeville, South Carolina, and was the son of J. Henry Johnson. Of those called to the office of ruling elder, Mr. W. J. Patterson, after serving the church in his official character for about ten years, was released by death on the 17th of January, 1878. Mr. Patterson was a native of Anderson district, South Carolina, and was a son of a ruling elder in the church, viz.: W. B. Patterson, of whom mention is made above. He was a good man, conscientious, and faithful in the discharge of his duties as an officer and member of the church. The other two, viz.: E. P. Stewart and E. M. McDaniel, survive until this present, but in other fields- the former in Texas, the latter at Salem, Tenn.

We should note that soon after the Associate Reformed Synod of the South authorized the use of the U. P. version of the Psalms in 1871, the Ebenezer congregation adopted that version, which has given much satisfaction.

About five years ago the growth of the congregation was checked and another period of decline commenced, which has extended to this present time. This resulted from a spirit of emigration seizing a number of the families and members, bearing them off to the far West in quest of richer and cheaper lands. Thus the congregation has lost annually for several years by emigration and otherwise a number considerably greater than her acces-

sions, so that at this present writing she can count on her roll only about one hundred and sixty names, being forty below her maximum strength.

We should note that in the spring of 1878 the officers of the church being considerably reduced by emigration and death, the congregation determined to add a number to both the elders and deacons, and the following individuals were elected to the eldership: R. C. Craig, J. H. Wright, W. E. Patterson, and J. A. Johnson. To the deaconship, H. T. McBryde and J. L. Norris. These all yielding to the demand of the congregation for their services, were duly ordained to their respective offices on the 13th day of April, 1878, by the pastor. They all remain with the congregation in the active discharge of their official duties with one exception—Mr. H. T. McBryde, who by reason of death continued only a few short months. He was greatly and universally mourned by the church. He engaged in the discharge of his duties, officially and otherwise, with a zeal and energy worthy of remembrance and imitation by all his surviving brethren. He was the son of Thomas and Sarah (Weed) McBryde, of Cedar Springs, South Carolina, and was called to his reward on the 14th of February, 1879. Soon after the session was enlarged by the reception of new elders, it was still further increased by the reception of Mr. A. Thompson Seawright from the General Assembly Presbyterian Church, bearing a certificate of his official character, and who was re-elected to the same office in Ebenezer Church.

THE SABBATH SCHOOL.

It is worthy of special note that the Sabbath-school organized by Maj. McBryde, perhaps in the early part of 1842, has never ceased to live through all the intervening years to the present time, a period of nearly forty years. It lives today and manifests a good degree of life, numbering between eighty and one hundred pupils. It has been the means of rendering valuable assistance to parents in training up their children in the nurture and admonition of the Lord. It has been a nursery of piety and increase to the church. The youth, as a rule, who come forward most promptly and at the earliest periods of life to take upon them their baptismal engagements, come from the classes of her Sabbath-school.

CONGREGATIONAL PRAYERMEETING.

Some thirteen years ago, upon motion of D. A. Black, the session determined to establish a monthly congregational prayermeeting. These meetings have been kept up with varied interest until the present writing. It is hoped that good has resulted from these social gatherings for prayer.

THE PRESENT CORPS OF OFFICERS.

Elders:—John Norris, T. H. Patterson, James McBryde, J. M. Wiseman, W. P. Stewart, J. H. Wright, R. C. Craig, W. E. Patterson, J. A. Johnson, and A. T. Seawright. Deacons:—W. H. Wiseman, W. P. McCurry, E. M. Seals, and J. L. Norris.

The observing reader of this sketch may notice that in this list of officers only a solitary individual remains here (one other survives in the far

West, Mr. Andrew Jones) of those who extended to the writer the right hand of fellowship and welcome when in the days of his youth, in the midst of fear and trembling and great solicitude he took upon himself the fearful responsibilities of the pastorate of Ebenezer Church—that is John Norris, who remains with us, the venerable patriarch of the church, and who, although past his fourscore years, is still remarkable for his punctuality in attending upon the meetings of session, and for his fidelity in the performance of official duties.

The writer would now desire to record his deep sense of the great loving kindness of the King and Head of the Church, not only in preserving his life and sustaining him amid many alternations of joy and sorrow, but especially in the evidence that he has given him that his labors have not been altogether in vain, that they have been blessed in some measure at least in building up the walls of Zion in this part of the Lord's vineyard, and that the gospel proclaimed by him has been instrumental in bringing some, if not many, sons and daughters to glory through Jesus Christ.

September 15, 1880.

H. H. ROBISON.



SKETCH OF THE LIFE

—of—

REV. HUGH HARRIS ROBISON

LATE PASTOR OF EBENEZER CHURCH.

Hugh Harris Robison was a native of Mecklenburg county, North Carolina. He was a son of Ezekiel and Eleanor (Harris) Robinson and was born March 1, 1824, in the bounds of Sugar Creek Church. The Robinsons were old settlers of that section of Mecklenburg county, emigrating from Ireland. Rev. Dr. John Robinson, an eminent Presbyterian minister, and once pastor of Poplar Tent Church, was of the same family as Rev. H. H. Robison and was born in Sugar Creek, in 1768, but six years after Mecklenburg county had been formed from Anson county and but one year subsequent to the origin of the present city of Charlotte. The first land granted to the Robinson family in Sugar Creek was made in 1769. Hence we are warranted in stating that they were among the first settlers of that section of the country. His paternal grandfather and grandmother were Robert Robinson and Deborah Alexander. They had one son, Ezekiel—and three daughters—Isabella, who married Robert Robinson, Martha, who married "Ozzy" Alexander, and Sarah, who married Robert Sloan, of Iredell county, North Carolina. These daughters all removed to the West and died there. Ezekiel was born in Sugar Creek, October 10, 1782, and died August 13, 1826, aged 44 years. He was a ruling elder of the Sugar Creek Church, and this official position indicates that his acquaintances and associates regarded him as a man of good moral character. His son, Hugh H., was at the time of his death, but little more than two years, and he had but little, if any, remembrance of his father. It may be proper to state that the original orthography of the family name was Robinson, but Mr. H. H. Robison invariably spelled it Robison, and this is the spelling which his family accept as their name. In the family record of Ezekiel Robinson I find the name sometimes spelled Robinson and sometimes Robison.

His mother was Eleanor Harris, who was a daughter of Hugh Harris and Martha Robinson, cousin to Robert Robinson of Sugar Creek. She was born in Mecklenburg county, North Carolina, August 2, 1786. The Harris family were also a noted one and came from Ireland at an early day, and settled in Steel Creek, Mecklenburg county, North Carolina. Mrs. Robinson's grandparents were parishioners of Rev. Thomas Clark, M. D., of Ballibay, in county Monaghan, Ireland. Dr. Clark was arrested at Newbliss, January 23, 1754, on a charge of disloyalty. He was conveyed to the jail of Monaghan the next day. "He remained in prison until the month of April, when on application to the judges of assize, it was discovered that there was an in-

formality in the proceedings connected with his committal, and the sheriff was ordered to set him at liberty." * Dr. Clark, in a "Pastorial Letter" to the congregation at Ballibay, written from Long Canes, Abbeville, South Carolina, in 1792, referring to this period of imprisonment, says: "One young couple of your number came and got their marriage solemnized in prison." This young couple was John Harris and Eleanor Reynolds, and they were the grandparents of Mrs. Eleanor Robinson. This young couple who were married in Monaghan jail in 1754, emigrated to Pennsylvania that same year, or early in 1755. They remained there a few years and came south about 1767 or 1768 and settled first on Goose Creek, perhaps in Mecklenburg county, and in a short time afterward located permanently in Steel Creek, and a large and influential family trace their descent from this couple. From this it will be seen that the Robinson and Harris families both came from Ireland, and both settled in Mecklenburg county, North Carolina, about the same time. From Prof. Charles Dod, of Lexington, Va., we have obtained the following interesting information in reference to the origin and significance of these family names: "Both the names belong to that extensive class of surnames (patronymics) formed by adding their father's given name to the personal name of his descendants with the suffix 'son, or simply the possessive with son understood. Robison is the same as Robinson with the n dropped through careless pronunciation. This disposition to omit the dental letter when the sibilant follows is an almost invariable usage in Anglo-Saxon. This phonetic tendency of our forefathers' speech largely survives in English. Hence Robison for Robinson. The syllable in is the customary Norman affix of diminution corresponding to our ie or y, the Celtic *igan*, etc. Robin, then is for 'little Rob,' a pet name of the nursery which follows the child into adult life. The full form of Rob is Robert, a name introduced into England by the Normans. The Conqueror's oldest son had this name. Royal names soon became popular at the baptismal font; hence the number of Robertsons, Robinsons, Robisons, Robesons, etc. The popularity of Robin Hood, the famed outlaw of Sherwood Forest, contributed to make the name a favorite one among the masses. Hobbs and Hobson are also from Robert, the initial R changing to H as it does in Hodge for Roger, Hicks for Richard, etc. The name Robert was obtained by the Normans from the Franks; these latter having been originally a German tribe, the name appears as Rupert and Ruprecht in German. The syllable *recht*, occurs in a good many German names, for instance, Albrecht, our Albert. It is connected with *reich*, 'kingdom,' in modern German, but probably 'king,' in old German, for in Gothic, the oldest of the Teutonic languages, *riks*, means 'king', Latin, *rex*, Sanskrit, *rag*. So that Ruprecht (Rupert) may be viewed as the personal name of some old chieftain with his title annexed.

'In the same way is to be explained the latter half of Heinrich, which carried by the followers of Clovis into Gaul, became softened with Henri, as the French language gradually grew out of the corrupted Latin which the Frankish conquerors learned from their Gaulish subjects. Carried into England by the Normans, Henri (pronounced Hahnri) became familiarly, Harry;

*Reid's History of Presbyterian Church in Ireland, Vol. 3, Page 348.

patronymically Harrison, or simply Harris. An Englishman called Harry, would have a son called, say, John, who would be distinguished from other Johns as Harry's John or John Harrison. At first patronymics were not hereditary, but changed with every generation. Thus, John Harrison might have a son William, who would be known in the community, not as William Harrison, but as William Johnson, because his father's name was John. William Johnson might have a son Richard, who would be known as Richard Williamson. For a similar reason, finally, however, the surname becomes more than a mere adjunct to the given name, and was viewed as family property. This change began to take place in the higher circles of society about the year 1100, but did not become general until some two centuries later."

Hugh Harrison, the grandfather of Rev. H. H. Robison, was elder of the Steel Creek Church, and a man who was highly esteemed in his time. He had a son, Hugh Harris, and three daughters—Isabella, who married Rev. Isaac Grier, D. D., one of the fathers in the Associate Reformed Church, Jane, who married Richard Peoples, Esq., and Eleanor, who married Ezekiel Robinson, of Sugar Creek. Mrs. Robinson was the mother of eight children; three died while very young, one just after she had attained her 19th year, and the remainder lived to rear families. These were Mrs. Isabella G. Grier, Mrs. Martha A. Bell, Mrs. Deborah E. Cannon, and Hugh Harris Robison. Hugh was born March 1, 1824, and was baptized in the summer of the same year at Sugar Creek Church, by Rev. Samuel Caldwell, who was then the pastor of that church. He may be regarded as the only son, for his brothers, Robert L., and James, died when children, one in 1820 and the other in 1827. His father also died when he was but a little more than two years old, leaving him to be reared by a pious and affectionate mother. His mother removed to Steel Creek in 1828, and here she remained until 1840, at which time Hugh was sixteen years old. He grew up under the ministry of his uncle, the Rev. Dr. Isaac Grier, and was well trained in the doctrines of the Gospel. Here, at Steel Creek, he began his education. It is thought that Rev. John G. Witherspoon and wife, at present Mrs. Dr. Boyce of Due West, S. C., were his first instructors, and that under them, he began his classical studies. These were prosecuted at Union Academy, in the vicinity of Sardis Church, under Rev. R. C. Grier and Rev. James Walker, at Providence Church under Dr. Cyrus Johnson. His mother removed to Coddle Creek congregation in 1840, and settled in Cabarrus county, and just at that time he joined the Associate Reformed Church at Coddle Creek under the ministry of Rev. John G. Witherspoon, and he adorned his profession by a consistent life from that period until his death.

Having been fitted for college at the academies near Sardis and Providence, in November, 1844, he entered the Sophomore class in Erskine College at Due West, Abbeville district, S. C. He was an orderly and diligent student, standing fair in his class and enjoying, to a high degree, the respect and esteem of his college mates. He graduated September 15, 1847, in a class of thirteen, consisting of Dr. W. Brice, I. N. Cowan, William Fair, James T. Fair, George S. James, J. L. Pressly, D. W. Reid, Alexander Ranson, R. H.

Ranson, L. B. Wiley, W. A. Williams and T. S. Evans. The commencement of 1847 was a notable occasion in the history of Erskine College. Rev. W. T. Hamilton, D. D., of Mobile, Ala., at that time delivered an oration on Usefulness, which was highly esteemed, and on that occasion Rev. E. E. Pressly, D. D., President of the College, delivered his last Baccalaureate address to a graduating class of that institution. On the evening previous, (September 14, 1847,) S. T. H. Williams, of Laurens, S. C., delivered to the Euphemian members of the class, the society diplomas, in an appropriate address. The duty of responding to this address was devolved on H. H. Robison, who performed his part in a creditable manner. Of this class, Issac Newton Cowan became a Presbyterian minister, and Alexander Ranson, Daniel Washington Reid and Hugh Harris Robison became Associate Reformed ministers.

Having finished his college education, Mr. Robison determined to study theology, and he and Aaron F. Quay were received as students of theology by the First Presbytery of the Carolinas at North Bethany (now Back Creek) Mecklenburg county, North Carolina, April 17, 1848, and on the next day he delivered a trial exercise before the Presbytery. He entered the Associate Reformed Theological Seminary at Due West, and pursued his studies. At that time there were eleven students in the Seminary, viz.: R. W. Brice, J. N. McCain, N. M. McElwee, D. G. Phillips, W. M. Sharp, H. T. Sloan, A. F. Quay, A. Ranson, I. S. Reid, H. H. Robison, and J. M. Walker. Mr. Robison preached his second trial before the First Presbytery at New Stirling, Iredell county, North Carolina, April 16, 1849, from the text Rom. 3: 20-21. His third trial was a lecture on 1st Cor. 3: 1-6, delivered at Old Providence, Augusta county, Va., September 4, 1849. At that meeting of Presbytery he, together with Aaron F. Quay and James M. Walker, was licensed to preach the gospel. The Associate Reformed Synod of the South met September 27, 1849, at Steel Creek, N. C., and there H. H. Robison was directed to enter the home missionary field, and labor four months in the Georgia Presbytery, four in the Tennessee and the balance of the year in the Alabama Presbytery. He set out from his home in North Carolina, and rode on his horse missionating in Georgia, Tennessee, Mississippi and Alabama, and did a faithful year's work among the vacancies which he visited. His missionary report submitted to Synod, which met at Head Springs, Newberry district, S. C., October, 1850, shows that he was abundant in labors. During that year he preached in Newton and Cass counties, and at Dalton, Ga., and Cleveland, Tenn. In the Tennessee Presbytery at Bethel, Zion, Head Springs, Orthodox, Union, and Russell's Valley, Ala. In Mississippi he preached in Tippah, Lafayette, Yallobusha and Holmes counties, and returning home he preached one day near Wetumpka, Ala. The next year his work as a missionary of Synod carried him to Mississippi and Kentucky, and from his report to the Synod, which met at Bethel, Burk county, Ga., in 1851, we learn that he preached one Sabbath at Dalton, Ga., one at Calhoun, East Tenn., eleven at Ebenezer, Miss., eight at Shiloh, three in Pontotoc, and one week day in Turner's neighborhood. The remainder of the synodical year was spent in Kentucky—six Sabbaths at Hinkston, seven at New Hope, and one in Rev. N. M. Gordon's pulpit. From Kentucky he made the long journey to Burk county, Georgia,

on his horse. He was an acceptable preacher, and in the report of the Alabama Presbytery to Synod for that year we find the following paragraph concerning Mr. Robison: "The congregations of Ebenezer and Shiloh, in Tippah and Lafayette counties, Mississippi, have united in a call for Rev. H. H. Robison, and we request his transfer to our Presbytery. We also record the fidelity and acceptableness of his labors." Consequently, the Synod did transfer Mr. Robison from the First to the Alabama Presbytery. And in the report of this Presbytery to the Synod of 1852, which met at Salem, Tipton county, Tenn., it was stated that "we did, at our meeting last spring, ordain and set apart to the holy ministry H. H. Robison, and he has since been installed as pastor over the united congregations of Ebenezer in Tippah and Shiloh in Lafayette counties, Mississippi." The Alabama Presbytery met in the spring of 1852 at Starkville, Miss., but I have been unable to ascertain the exact date. He was duly installed at Ebenezer by Rev. J. L. Young, July 24, 1852. He was also installed at Shiloh by Rev. J. A. Sloan.

As it regards his pastorate, we need only to refer the reader to the Historical Sketch of Ebenezer, which he submitted to the Presbytery of Memphis the September previous to his death. He was a faithful pastor, preaching one-half of his time at Ebenezer, and the other half at Shiloh.

On the 21st of October, 1851, he was married to Miss M. Adaline Ellis, a daughter of John L. Ellis, of Due West, S. C., and removed to Tippah county, Mississippi, in the bounds of Ebenezer Church, and having purchased a farm of Mr. James Miller, lying on Cane Creek, settled on the place at which he died. Here he studied and labored, here he reared his family, and here he every year grew in the affections of his people. He was conscientious in the discharge of his duties and rode to Lafayette county to his Shiloh Church in all kinds of weather, often wading through deep waters and swimming swollen water-courses. He was at his post in the heats of summer and the snows of winter. Although he lived thirty miles away, the people of that congregation knew that Mr. Robison would be in his pulpit at the appointed time. This service was a hard one and his system, not naturally very robust, gave way under these heavy labors, and in 1857 he was in very poor health and for a time his friends feared that he would fall into consumption or some lung disorder which would lay him aside from the duties of the ministry, but God graciously restored him to wonted health and strength. Because of impaired health it was deemed best that he would confine his labors to the Ebenezer branch of his charge, and he demitted his charge of Shiloh Church to Presbytery at Hopewell, Pontotoc county, Miss., October 6, 1856.

In 1854 he experienced the great sorrow of his life in the death of his mother. This was a sad experience to Mr. Robison; his father having died when he was a child, the duty of rearing, teaching and training him devolved on his mother, who faithfully fulfilled her duty to her son. In the fall of 1852 she had come to Mississippi and had been with him for nearly two years, and was making arrangements to return to North Carolina to live with some daughters who were residing in that state. In the Due West Telescope of July 14, 1854, there is a tribute from his pen to the memory of his mother. When his mother, who had been his guide and counsellor from childhood,

died, there came over him such a sense of desolation as he had never previously nor afterwards experienced. We have often heard him speak of that sore dispensation of Providence. His own words concerning it will therefore possess some interest to the reader:

"Died at the home of her son, in Tippah county, Miss., on the 8th day of June; Mrs. Eleanor Robinson, in the 68th year of her age.

"The subject of this notice was a native and, with the exception of a few years, a resident during the whole of her life of Mecklenburg county, North Carolina. In the fall of 1852 she came to the West to spend some time with an only son. She designed returning to her native land, and the time set for her departure drew near. She anticipated great satisfaction and pleasure from the society of children and other near relatives in North Carolina. But He who 'numbers our days and fixes bounds to our habitation' had otherwise determined. And instead of going to enjoy the society of relatives on earth, she has gone to that society above which is far better, far more delightful than the purest earthly enjoyments.

"Our mother was, for about fifty years, a consistent and zealous member of the A. R. Church. We could know nothing of the exercises of her mind during her last sickness, being twice stricken with paralysis by which she was deprived of speech, but the history of her life is yet before us, and in it we have not only ground, but good ground, that what is loss to us is gain to her. We sorrow, therefore, in hope. She has left two daughters and one son. May they be reminded of the event that must soon befall them.

"About eighteen months since, they were called, in the providence of God, to mourn the loss of a beloved sister, Mrs. D. E. Cannon, who was taken to her rest on the 10th of November, 1852, and now a fond and affectionate mother. Let these things excite them to renewed diligence in the service of the Lord, that they may be ready when the summons comes to join those who have gone before."

His labors now being confined to Ebenezer, his church greatly grew under his ministry, and Mr. Robison ministering by the sick beds of his people, grew dearer and dearer to his congregation. He felt a deep interest in every member of his flock. This happy condition of affairs continued through life. The interests of his people were ever near his heart. Hence when the war broke out in the winter of 1860-61, the young men of his flock gathered under the Southern banner to defend their homes, their pastor felt a lively interest in the career of these youths. None watched more anxiously the tidings from the front, and no one was more ready to point these young men to the refuge set before them in the gospel. In the latter part of 1861 the call for volunteers took out a very large number of his young men. They chiefly were members of the "W. C. Falkner Guards," commanded by Capt. R. I. Hill. This company left Baldwyn for Iuka on the 31st of August. There they became a part of the Third Regiment of Mississippi Volunteers. The most of the companies of this Regiment went from Tippah county, of which Mr. Robison was a resident. The names these Tippah companies bore when they first went out were the Tippah Rifles, the W. C. Falkner Guards, the Blount Guards, the Tippah Tigers, the Molina Rifles, the John W. Thompson

Invincibles, and the T. B. Stubbs Rifles. These, with some other companies, were formed into a regiment at Iuka, Miss., and field officers were elected September 5, 1861. We are indebted to Dr. S. A. Gassaway, of Cotton Plant, Mississippi, for the following list of the officers of that regiment, and the neighborhood from which the different companies came.

Colonel, Thomas J. Davidson; Lieutenant, Joseph M. Wells; Major, W. E. Rogers; Quartermaster, Capt. C. G. Blount; Commissary, Capt. J. D. Rogers; Adjutant-Lieutenant, W. T. Stricklin; Sergeant-Major, S. A. Gassaway.

Company "A" from Shelby Creek and Salem: Capt. A. J. Gibson; First Lieutenant, E. M. Smith; Second Lieutenants, J. W. Day and J. H. Mauldin.

Company "B" from Orizaba, Cotton Plant, and Dumas: Captain, Robert I. Hill; First Lieutenant, M. P. Harbin; Second Lieutenants, V. B. Dickerson and Joe B. Purnell.

Company "C" from Jonesboro and Ruckersville: Captain, G. W. B. Garrett; First Lieutenant, N. L. Daisy; Second Lieutenants, J. Y. Moore and B. F. Darnell.

Company "D" from Kossuth: Captain, Allen; First Lieutenant, J. C. Turner; Second Lieutenants, W. H. Gwyn and B. H. Estes.

Company "E" from Old Carrollville; Captain J. H. Kennedy; First Lieutenant, Nelson; Second Lieutenants, A. D. Saddler and E. Roberts.

Company "F" from Blackland: Captain, J. B. B. Flint; First Lieutenant, J. C. Hancock; Second Lieutenants, W. S. Bowdry and W. S. Ragan.

Company "G" from Ripley and Ruckersville: Captain, Mose McCarley; First Lieutenant, J. H. Riddlesperger; Second Lieutenants, J. C. Wilson and David Lewis.

Company "H" from Molino: Captain, E. M. Wells; First Lieutenant, J. W. Douglas; Second Lieutenants, J. H. Stringfellow and Newton Roach.

Company "I" from Plentitude: Captain, G. W. McWhorter; First Lieutenant, C. N. Simpson; Second Lieutenants, W. G. Young and W. C. Swindoll.

Company "K" from Friars Point, Coahoma county, Miss.: Captain B. F. Sanders; First Lieutenant, J. A. Warren; Second Lieutenants, A. D. Suddoth and J. W. Hostetler.

While the regiment was at Iuka, Mr. Robison went to the camp to visit the youth from his own flock and at their urgent request he remained with them for a time. As a result he was appointed Chaplain of the regiment by the Colonel, but was never commissioned by the Confederate Government. He thus became identified with Davidson's regiment. It was placed in a brigade commanded by General J. L. Alcorn, and forwarded to Southern Kentucky. This period of Mr. Robison's life was an eventful one, and from some of his letters to his family we will present extracts showing something of the situation in which he was placed and the manner in which he conducted himself under these trying circumstances:

"HOPKINSVILLE, KY., November 11, 1861.—I have spent the time in visiting our sick soldiers, of whom there are many yet, although I believe they are generally improving now. * * * None of Captain Hill's company have died since Mr. Worsham, though there have been from two to four

deaths every day since I came here. Colonel Davidson's regiment has lost already 47 men—double as many as was killed in Col. Falkner's regiment at the battle of Manassas. Such distressing scenes I never witnessed, but the great majority of the soldiers are as unconcerned as if it were hogs dying around them. I have very little idea how many are sick; they are scattered over town and all around in the country. * * There are, I find, many Union men or Lincolmites here yet, and the feeling between them and those who take sides with the South is painfully bitter, especially when families are divided, and this is often the case. I saw a prisoner brought in this evening captured by some of the cavalry. I also saw Jim Buckner, a Lincolnite colonel, who was captured sometime ago. These people are here in an awful fix. The secessionists are trembling lest our troops leave here and they are left to the mercy of these unfeeling vandals. Some of them say they are determined to go. * * * Our scouts came in this morning bringing word that the enemy were advancing to attack this place, and in a little while the tents were down and packed with the other baggage and the boys had their knapsacks and muskets and were ready to march into line. It was truly astonishing to see the merriment among the boys and the unconcern manifested by all as they fell into line and marched off to meet the enemy. They expect to be attacked tonight.

"November 12, 1861.—The enemy have not yet made their appearance, and I do doubt very much whether they will come here at all or not. * * * I hope that you will not be uneasy about me. The same kind Providence that would shield me from danger at home, can do the same here.

"November 13.—No word of the Yankees yet. I do not suppose that we have here more than 3,000 effective men with some 18 or 20 pieces of artillery. They are cutting down the forest and preparing for the worst. The troops generally seem to have confidence in the commander here.

"November 16, 1861.—Our regiment is still camped two miles from town and are making every preparation to receive the enemy. * * * I would not be surprised if it was the intention to take most of the troops away from here, leaving only enough to protect the secessionists. They will be in a bad fix if left without protection, and I hope this will not be done. The secessionists are so kind to the sick boys; they are doing everything they can do for the comfort of the soldiers who are sick. * * I believe the sick are generally improving, though there have been two deaths in the regiment since I wrote; neither, however, from Tippah.

"November 18.—There is no doubt but I will be appointed Chaplain. Colonel Davidson had written on before I came here.

"November 28, 1861.—The weather has been cold and unpleasant and I have had no opportunity to write except around the camp fires, in the smoke or in the cold. I am now in one of the rooms of the hospital with J. L. Norris, Elijah Seale and John W. Patterson. * * * These boys are still on the sick list. The health of the regiment is improving; as a general rule there are but few bad cases now. We had only one death since last Friday—a week ago tomorrow. This is a decided improvement. We have lost between fifty and fifty-five of our regiment. * * * I believe I told you in my

last letter that I had been appointed Chaplain. As it seems to be the will of Providence for me to remain with the army, I trust you will not grieve nor be dissatisfied about it. I trust a merciful Providence will take care of you all and of me during our separation.

"November 30.—I attended the funeral of another of our boys this morning. He was from Coahoma.

"December 24.—The health of our regiment is still improving; only one death since my last. That was one of Captain Kennedy's men. The Texans have been suffering awfully—as many as ten have died in one night. It is measles and their effects that is making such fearful havoc among them.

"December 26.—Christmas has passed off very quietly. It was too unpleasant to have service in camp and I attended service at the Episcopal church and dined with the pastor—had a good time. * * * I am boarding with Colonel Wells and getting on as pleasantly as I could expect in camps."

In the meanwhile, during January, he visited home, and we make a few more brief extracts from letters written after his return to the army:

"HOPKINSVILLE, KY., Feb. 3, 1862.—My health is good, very good. I am entirely free from cold and feel about as well as I do at home. Indeed I am exposed very little. The hospital is not more than a quarter of a mile from my quarters—a pleasant walk. I go every day to see the sick, and they generally press me to go again. I think the health of the regiment is hardly so good as it was when I returned, though there is not much more sickness. We have lost but one man since I returned; Jesse Frost, member of Captain Wells' company, died this morning.

"February 4.—We were not able to have public service on last Sabbath, the weather being too cold; we, however, had some exercises in the tents. The Colonel told me if I could get a house in town, I might take the regiment down there. We have had no sunshine since we came back; we have had rain, snow and sleet.

CLARKSVILLE, TENN., Feb. 8, 1862.—You will see from the caption, that I am now at Clarksville. Our Hopkinsville army are all here on their way to Fort Donelson, where an attack is hourly expected. You will doubtless hear of the Fort Henry fight—the taking of the fort and burning of the bridge—before this reaches you. I cannot give you particulars for I do not know them. A large number of troops are here on their way to Fort Donelson. * * * General Pillow has taken command of our troops, and we will all go down to Donelson tonight or tomorrow. * * * The mail arrangements are all deranged and broken up; and you must not think strange or be uneasy if you can't hear from us for awhile. Adaline, I do hope you will not be uneasy about me; the same Providence that would watch over us at home can, and I hope will, protect us here. * * * I think the Zollicoffer and Fort Henry affair ought to humble us and make us look more to the true Source of protection. * * * John Long is dead; he died on day before yesterday. I visited and talked with him a short time before he died. He seemed to be entirely willing to die; said he believed he would go to Heaven. That a merciful Providence may take care of us all and bring us together in peace, is my earnest prayer."

Before he could again communicate with his family Fort Donelson fell, his regiment was captured and he was incarcerated in a prison in Ohio. These extracts abundantly show the character of the man—fondly attached to his absent family, deeply interested in his regiment, visiting them in their sickness, ministering to them on their dying beds and following their bodies to the grave, and amid all his trials exercising unbroken confidence in his Heavenly Father. The soldiers of his regiment learned then to love this self-denying man, who in those dark days stood by them proclaiming to them the consolation of the Gospel. But darker days were in store for this servant of Christ.

The privations experienced at Fort Donelson were great. To Dr. Gassaway we are indebted for some incidents connected with the defense and fall of that place. Davidson's regiment occupied rifle pits on the side of the hill toward the enemy. We now quote Dr. Gassaway's words: "The soldiers on this part of the line had to pass from the rifle pits back over the hill whenever it became necessary to leave the ditches for that purpose, and whoever passed through this space was certain to be shot at by a number of sharp-shooters, who were posted in the woods in our front. But as far as I can recollect, none of our regiment was killed in this way. On one occasion, when Mr. Robison was passing back from the rifle pits under fire from these sharp-shooters, he accidentally fell, creating in the minds of the soldiers the thought that he had been shot; but to their great relief, he soon recovered his feet and cleared the hill top.

"The second evening after going into the trenches, a heavy snow fell, covering the ground several inches. Next day, under a bright sunshine, it melted and ran down into the rifle pits, where it remained, making the bottom of the ditches very muddy. The weather was freezing cold and it now seems a wonder that the men did not freeze. During the last night we had to resort to every means of excitement we could command in order to keep awake. The words, 'lookout on the right,' 'lookout on the left,' were kept passing the entire length of the line all night. But this was not enough to excite those wearied, frozen soldiers to wakefulness, and it became necessary for every man to shake his more sleepy neighbor from his frozen slumbers. With some we had to resort to slaps and rubbings before they could be aroused. I am satisfied that scores of our soldiers would never have waked had they been left to themselves. Confined within the narrow limits of a ditch three feet wide by two and a half feet deep, for four days and nights; three days and nights of which time, the bottom of the ditch was covered in mud and water, with the thermometer down in the twenties—perhaps lower at night—without fire or room to lie down, and under a continual fire from the enemy, it now seems surprising how we stood it."

During all these privations and hardships, Mr. Robison was ever at his post of duty. On the 16th of February, Fort Donelson was surrendered and Mr. Robison was taken to Camp Chase prison, near Columbus, Ohio, and from this point he wrote to his family, and for their sake, gave as favorable a view of his surroundings as he could. This communication was dated March 11, 1862:

"I drop you a line to relieve, as far as possible, your great anxiety for my welfare. You will hear, I suppose, that we were captured at Fort Donelson. None of the Falkner Guards were killed. James Bonnell was the only one of your acquaintance wounded, and he slightly in the foot.

"We were taken to Chicago, and after remaining there a few days, the officers were all brought to this place, where I suppose we will likely remain until released. We left the privates all at Chicago, where I suppose they will remain. They have fine quarters and are comfortably situated. They were tolerably well when we left, two weeks ago; Calvin McDaniel had been unwell with cold, but was better. We have been here two weeks, and are much better situated than we expected to be. We get an abundance to eat, and are kindly treated. I was unwell for sometime, but my health is now getting better, so I hope you will not be distressed about me. I would give a great deal to be at home with you and the family, but if it is the will of God that we should remain separated, we should submit and look to him for comfort and support. I trust it will not be long before we will be permitted to meet in peace and health. The officers of our regiment are all here except Colonels Davidson and Wells and Major Rogers. They were sent on some week ago, it is said, to Fort Warren, Boston, Mass. All were well except John Riddlesperger and V. Dickson. The former has been quite sick, but I think is a little better; Dickson is also quite sick, though not bad. Now my dear wife, I do not wish you to fret about me; recollect that I am well and not exposed."

We owe to the kindness of Col. J. H. Kennedy, of Baldwyn, Miss., an account of the army and prison life of Mr. Robison, which fills a gap in his history which could not otherwise be filled. Col. Kennedy was a captain in Davidson's regiment, who was raised near Generostee Church, South Carolina, and who was consequently familiar with the usages of the Associate Reformed Church, and having known Mr. Robison previous to the war, they became bosom companions and intimate friends. Col. Kennedy, having kept a journal, is enabled to give a full account of that eventful period of his life. We should premise that Davidson's regiment was known as the Third Mississippi when captured, but after being exchanged their number was for some cause changed to the Twenty-third. Col. Kennedy therefore speaks of it as the Twenty-third regiment.

BALDWYN, MISS., July 5, 1861.

"Rev. Mr. Agnew—Dear Sir: It affords me pleasure to be able to furnish you with some recollections of my prison life in company with Rev. H. H. Robison. I feel proud that I had the pleasure of being intimately associated with him during the war. In September, 1861, Mr. Robison and myself volunteered our services in the Twenty-third Mississippi regiment, left our homes and our loved ones and went into camp at Iuka, Miss. After a few days in camp we were ordered to Bowling Green, Ky. Stayed there one day and night; drew our arms; went down to Russellville, from which place we took up a line march for Rochester on Green river; thence to Hopkinsville, where we went into camps. A history of our stay here is heart-rending to think of it. It was here our boys began to sicken and die, and it was here

that Mr. Robison's labors commenced. Well do I remember his vigilance in visiting the sick and whispering good counsel in the dying soldiers' ears. Mr. Robison was always at his post.

"On the 6th of February, 1862, we were ordered to Clarksville, Tenn., and on the 8th we started, and on the 9th we were ordered to Fort Donelson. We arrived there that night at 11 o'clock. Here our troubles began. We were soon in the fight, which kept up several days. Mr. Robison was at his post 'collecting up' the wounded and the dying. Right here allow me to relate one circumstance that occurred. Mr. Robison was back behind the hill and was somewhat at leisure; he heard a very heavy firing in front. I looked behind me and saw him coming with a gun in his hand—shot and shell were flying around him; he got in fifty or sixty yards of the ditch when a minie ball struck his gun and broke the stock. He came into the ditch laughing with the piece in his hand. The boys asked him what he came there for. Well, he said, he thought he could help some.

"On the 16th we were surrendered and on the 18th we were started off to Cairo, Illinois, and arrived there on the 19th. Mr. Robison was quite feeble—the weather was cold and rainy. On the 20th we were sent off to Chicago. We arrived there on the 22nd, about daylight. Here we staid until the 25th, when we were separated from our commands and the officers were sent to Camp Chase. We arrived at Columbus, Ohio, on the 26th. Mr. Robison was quite unwell; so was Davidson and Wells—not able to walk. So they were put on a hack and sent down to prison, five miles. It was a very muddy, filthy place. After a few days rest Mr. Robison's health improved and he preached for us once only. He and Mr. Adams of Tennessee, both preached the same day: Mr. Adams at 9 a. m., and Mr. Robison at 3 p. m. After services, Mr. Robison asked me to go with him to the hospital to visit the sick. On our return home, he asked me if I thought it would be agreeable with our mess to have family prayers at night. I told him that I thought it would and that I would try to bring it about that night. After supper I lit a candle and set it on the table. I then took my stand at the head of the table with my Bible and Psalm Book in my hand. All were very quiet. I addressed my fellow prisoners, calling their attention to our present situation—prisoners of war—far away from our homes and loved ones, who were greatly troubled about us, and our situation was a helpless one, and to whom should we go for help but the Donor of all good. I then proposed that we have family prayers every night if it would be agreeable with the mess, and to ascertain that matter, I was going to take the vote. All in favor say 'I.' all opposed say 'No.' Thirty-six men were in the room; every one voted 'I.' I laid the books on the table and asked Mr. Robison to officiate, which he did. The next night prayers were held in the room adjoining ours, and in less than a week prayers were held in nearly all the rooms in the prison. I speak of this to show what influence a man like Mr. Robison can have in a prison like ours. Those meetings were kept up during our stay at Camp Chase.

"On the 17th of April we were sent to Johnson's Island, where we found better quarters. Mr. Robison, Captain Hill, Lieutenant Saddler, Lieutenant

Ragan and myself occupied the same room. We had nice quarters. Mr. Robison's health improved and for a while he got along very well—was able to preach, conduct prayermeetings, visit the sick and attend to all his religious duties. On the 18th of June he was taken with a chill which prostrated him, and very soon he was helpless. The surgeon wanted to send him to the hospital. We begged for him and promised the surgeon if he would let him stay with us we would nurse him kindly, which we took a pride in doing. If we had let him go to the hospital he would have died directly.

"During all his afflictions he was not heard to murmur. On the 26th of May we sent a petition to the War Department asking a special parole for him, which was denied us, as the Secretary's letter will show. Shortly after this Col. Hoffman, the general superintendent of Federal prisons, came to the Island. He came in to see Mr. Robison and paroled him that day. I wrote to Rev. Mr. Gordon of Lexington, Ky.,* to come or send some one after him. On the 10th of July Mr. Gordon came after him. It looked like a bad chance to move him, but if he had stayed there he would have died. A detail was sent in to carry him down to the boat; they carried him on his cot. Several of us got permission to go with him to the boat. Here we bade him 'good-bye,' never expecting to see him again. We then returned to our quarters very sad. We felt that our shepherd was gone. I here append a few lines written the evening that Mr. Robison left:

"July 10, 1862, near Sandusky City, Ohio.—Mr. Gordon of Lexington, Ky., has just taken Mr. Robison out of prison. He is very feeble, can't move his right leg nor arm. It looks like a bad chance to move him, but if he had stayed here he would have died, and I would rather he would die anywhere else than here—locked up in prison, guarded with bayonets by a brutish set of low-down Dutch. Poor fellow; he was taken sick on the 8th day of June and has been very low all the time. We have kept him in our room and nursed him as best we could. If we had let him go to the hospital he would have died long ago. All the doctors have visited him and have done all they could for him. Mr. Robison has the respect of all who know him. Suffice it to say, he is a good man, and if he dies he will be missed by all who know him; but we are assured that he is prepared for the summons, come when it may. The officers have treated him kindly during his illness, and especially Dr. Woodbridge, the post surgeon.

J. H. KENNEDY.

"P. S.—At home, July 5, 1881—Bro. Robison is no more. We cherish the memory here; we commend his spirit to God who gave it, and consign his body to the earth."

The following are copies of letters accompanying Col. Kennedy's communication:

Petition For Mr. Robison's Release by His Fellow Prisoners.

JOHNSON'S ISLAND, Near Sandusky City, Ohio, May 26, 1862.

Hon. E. M. Stanton, Secretary of War:

SIR:—Relying upon the disposition of yourself, as well as the govern-

*Mr. Gordon resided near Keene, Ky.

ment you represent, to conduct the affairs of the present unhappy strife with as much humanity as possible we, the undersigned, beg leave to present to you the condition of Rev. H. H. Robison, hoping that his case may receive your favorable consideration.

1st. We certify that he has never entered the service as a soldier; that he was with the army and acted only in the capacity of a minister of the gospel, never having received any commission from the Confederate Government, and that he is not only physically disqualified now for performing the duties of a soldier, but has been for years.

2nd. We certify, moreover, that his health, feeble at best, has been greatly impaired ever since his capture at Donelson more than three months ago, and we are apprehensive that he will not survive long imprisonment. Being assured that the Government could suffer no detriment, and that the cause of humanity would be subserved, we do most respectfully and earnestly solicit, a parole for him. The surgeon of this post, having examined the individual in question, advises this action.

(Signed.)

J. H. KENNEDY, Captain.

E. J. HILL, Captain.

J. B. PURNELL, M. D.

DR. WOODBRIDGE, Post Surgeon

War Department, Washington, D. C.

June 9, 1862.

SIRS:—The Secretary of War directs me to acknowledge the receipt of your letter of the 26th of May, asking that Rev. H. H. Robison, a prisoner of war, captured at Fort Donelson, may be released on parole, and to inform you in reply, that all arrangements have been made for a general exchange of prisoners, which precludes the necessity of a special action in this case.

Very respectfully, your obedient servant,

P. H. WATSON, Assistant Secretary of War.

Letter From Rev. John T. Pressly, D. D., Accompanying That of the Secretary of War.

ALLEGHENY, PENNSYLVANIA, June 9, 1862.

My Dear Friend:—The enclosed document will inform you in reference to what has been done in your case. In hope that you may soon be restored to the enjoyment of liberty and the embraces of your family, I take pleasure in transmitting this information to you. Alas! for our distracted country. God has been displeased with us on account of our forgetfulness of him, and now we are suffering the just punishment of our sins.

I have just learned that our friend Montgomery, of Tennessee, has remained faithful to the Union, though many of his people have been carried away by the spirit of secession. Two of his elders and several of his members are now prisoners of war at Camp Morton, near Indianapolis. If you received my former letter, you would learn that, dearly as I love my Southern friends, I entirely disapprove of their course. Many of them, I doubt not, have been innocently led into it. It seems strange to me, that they cannot see

that their course is directly calculated to bring about the result which they aim to prevent. The direct tendency of the dissolution of the Union, is to hasten the abolition of slavery. In this part of the country we are far from the ravages of war, enjoy peace and great abundance of the comforts of life. May God in his Providence soon restore peace to our distracted country. I will expect you to write to me, and when you see the McBrydes and other from South Carolina, assure them of my kindest regards.

With best wishes for your welfare, I am,

Your Friend, JOHN T. PRESSLY.

P. S.—Rev. H. H. Robison, I am your friend.

An Appeal From Rev. A. J. Witherspoon To Dr. Pressly.

JOHNSON'S ISLAND, Near Sandusky, Ohio,

June 17, 1862.

Rev. John T. Pressly, D. D.

Dear Sir:—I take the liberty of writing to you in regard to the Rev. H. H. Robison, Chaplain of the 23rd Mississippi Regiment, now a prisoner of war at this place, and at the present, quite sick. He was taken with a chill on the 8th inst., and has had continued fever ever since. I do not know what is the matter with him. I never knew him before, but he appears extremely delicate; a man with a very feeble constitution, and looks like he would die unless he gets better and he can be gotten out of here. I do not cast any reflections on this as a prison, because it looks like it ought to be a healthy location, but I tremble for Mr. Robison to be kept here. I have seen a letter from the Secretary of War to you in respect to him, but I presume that you have heard that the general exchange has failed. I suppose you have also seen that special exchanges are to be no more. Now, my dear sir, can you not get him out on the principle that he is a regular chaplain, and nothing more? Is it the custom of civilized war to hold in prison, for months, surgeons and chaplains? Will your Government hold in prison a dying chaplain, as pure and guileless and honest and religious a man as can be found anywhere, who, though feeble, followed his countrymen to the field to look after their wants, to preach Christ crucified to men who, above all others, are exposed to be hurried into the eternal world? This I ask, not for myself, but I am chaplain of the 21st Alabama Regiment. I was taken prisoner at Shiloh, Tennessee, while burying the dead and waiting on wounded men on both sides. I felt it to be my duty (without a weapon about me—I never wore a sword nor carried a gun) to follow my friends and neighbors to the battlefield, and in the midst of shot and shell, bullets and smoke, to gather them up and speak of Jesus in their dying ears, and there I worked, day and night, until I was forced away. I could have retired with my army, but, sir, I could not leave those men on the ground. And here I am, and here are seven chaplains besides, all better than myself, but I write only for our dear sick, and I fear if he stays here, he must die. Do not think I feel not an abiding interest in my country on the battlefield. I preached for its success and encouraged my regiment by my presence, not to quail before the dreadful trials of that day. Please excuse me, a stranger, a South Carolinian, a brother of Col. J. D.

Witherspoon, of Yorkville, who now sleeps in the grave, but whose son stands in the deadly breach. Sir, I was taught by my brother to respect the name of Pressly, in South Carolina, and I hope you will pardon the liberty of this letter. I have the honor and responsibility of being an Old School Presbyterian pastor, and am,

Yours very respectfully,

A. J. WITHERSPOON.

Rev. Dr. Witherspoon is at present chaplain of the Seaman's Bethel of New Orleans, La., and in reply to some enquiries concerning Mr. Robison at Johnson's Island, states, under date of June 21, 1881: "I was in prison at Johnson's Island with Rev. H. H. Robison, lately deceased, in the spring of 1862. He was sick for a long time and I did not think he would ever survive. I thought that he would die in prison, and I wrote an earnest appeal to Rev. Dr. Pressly in his behalf, and I think it resulted in the release of Mr. Robison. Some member of the Associate Presbyterian Church came to Johnson's Island and carried Mr. Robison home with him to Kentucky, and gave him every attention. I am sorry that I cannot recollect the name of that good Samaritan, but God has his name recorded in the book of his remembrance. I became sincerely and warmly attached to Brother Robison. I think he was a man of great force of character. He was firm but yet gentle, decided but mild, acted from principle and was a true Confederate and a man of great moral courage; grave and yet full of pleasant sayings. He was a well-informed man and a profound theologian. He was highly esteemed by his fellow prisoners. I heard him in prison preach a fine sermon from the text, 'Come unto me all ye that labor and are heavy laden.' Before he was taken sick we spent much time in reading the Bible and in interchange of views. Nearly all the ministers in prison, some fifteen or twenty, took part in the exercise, and we were all impressed with the strength of Mr. Robison's expositions of God's Holy Word. He was as perfect a man as I ever knew. I cannot recall a single foible, much less a fault. In fine, he was a remarkable man, and I recall him as a good type of an Associate Reformed Presbyterian minister, whose clergy, I think, are usually well trained, soundly educated, prudent, wise, faithful and godly men."

Such was the estimate placed on Mr. Robison by his associates in prison. He had times of despondency, and in a letter dated June 5, 1862, addressed to Wm. G. Woods, an intimate college friend, who resided near Nicholasville, in Jessamine county, Kentucky, he refers to this sad condition and to his comforts in his troubles: "I need scarcely say that I have hours of gloom and depression; when I think of my wife and six helpless little children, the condition of our country, and the uncertainty whether I will ever be permitted to see those dear ones again, I cannot but be sad. But 'God is my refuge and strength,' and I desire to commit all to him. I spend nearly all of my time in studying my Bible, and I think I can fully adopt the language of the Psalmist—

"This word of thine my comfort is in mine affliction,
For in my straits I am revived by this thy word alone."

His pocket Bible, his daily companion in prison, is still in the posses-

sion of his family, and the many pencil notes on the margins give evidence of how he loved and feasted on God's precious Word.

Johnson's Island is situated in Lake Erie, about three miles northeast from Sandusky City, and contains about three hundred acres. The prison covered about ten acres of ground—cleared land, covered with some kind of grass—surrounded by a plank wall twelve or fifteen feet high. From this prison Mr. Robison departed July 10, 1862, having given his parole, which was approved by Maj. Pierson and witnessed by T. Woodbridge, M. D., the post surgeon. The good Samaritan, whose name is recorded in God's book of remembrance, was Rev. Neil M. Gordon, of Jessamine county, Kentucky. Mr. Gordon tenderly and carefully bore him through Cincinnati to his home. There he experienced the skillful attentions of Drs. Lowry and Young, and was nursed back to health. Large risings formed on his legs and he was necessitated to use crutches for a considerable period. He often spoke most gratefully of the kindness which he received at the hands of Rev. N. M. Gordon and family, W. G. Woods and family, Dr. Lowry and other friends in Jessamine county. He gradually improved in health until September, when he started for home, still quite feeble, but greatly improved from the low condition of health in which he was when he first came to Kentucky. He was anxious to get home, for during this time he was ignorant as to how his family was faring, but he knew that Federal troops were posted at Corinth and other points on the M. & C. Railroad, and that Mississippi was experiencing some of the bitterness of the war. In September he started, came through Louisville and there took a steamer for Hickman, and thence made his way to Troy, Tennessee, where a nephew, Rev. R. L. Grier, was pastor of the Associate Reformed Congregation. Stopping a short while in Obion county, he was helped on his way to Tipton county, and from thence reached his home in Tippah county, Miss., arriving on September 27, 1862, at a time when his own neighborhood was filled with soldiers, for Van Dorn, from Holly Springs, and Price from Baldwyn, were marching to effect a union at Ripley and move with their combined force against Corinth, which, a few days later, culminated in the disastrous battle of Corinth, spreading dismay throughout that part of Mississippi. But Mr. Robison, even though he could with difficulty hobble along on his crutches, was glad to once more rejoin 'the home-circle. During his protracted absence, God had graciously preserved the lives of every one of them, and this good brother, at his own home, could on the night of September 27, 1862, sing of mercy as well as of judgment.

He had been absent from his congregation for nearly a year, but Rev. J. L. McDaniel had preached regularly for them during that eventful period and continued to render effective assistance to Mr. Robison in his pastoral work.

For sometime after his return from prison he was unable to stand and he preached to his people sitting on a table in the pulpit. The afflictions of their dear pastor only endeared him to every one. With the modesty characteristic of the man, he makes slight mention of his own sufferings and labors during the war, in his sketch of Ebenezer Church.

Peace was again restored, and from that time until his death the his-

tory of Ebenezer Church is a history of the life and labors of Mr. Robison. There was nothing out of the usual course of events during the last years of his life. During some years he taught school in conjunction with his pastoral duties. His earnest sermons were also heard on sacramental occasions and protracted meetings at the neighboring churches of Bethany, Hopewell, Shiloh and Mt. Carmel, and at all of these points his death has made a great vacancy. His death was a shock to the whole country.

He had but recently returned from a visit to friends in Tipton and Shelby counties, Tennessee, accompanied by his wife. During that trip he attended for the last time the meetings of the Memphis Presbytery. It devolved on him as Retiring Moderator to open the Presbytery with a sermon, at Salem, Tipton county, Tennessee, on Friday, April 29, 1881. His text was 1 Cor. 7:29-31, "But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none, and they that weep as though they wept not, and they that buy as though they possess not, and they that use the world as not abusing it, for the fashion of this world passeth away." It was an earnest discourse and contained feeling allusions to the loss recently sustained by the Presbytery in the deaths of Rev. R. L. Grier and J. K. Boyce. The first of these was a nephew to whom he was greatly attached, and to the writer of this he remarked that the tidings of his death was "inexpressibly painful" to him. Both of these brethren were buried in Salem burying ground, and after standing by their graves, he entered the pulpit and earnestly urged his brethren to remember that "the time is short." During the Presbyterial meeting he was active and cheerful as usual. He returned home in good health and cheerfully entered on the discharge of his duties.

His last Sabbath, May 15, 1881, was one in which his labors abounded. Sabbath morning he delivered an affectionate address while presenting premiums (Bibles and Psalm Books) to the members of the Ebenezer Sabbath school who had memorized the catechisms during the winter. At 11 o'clock he preached from Numbers 16:38. His subject was "sinning against one's own soul." If he had known that that was to be his last sermon at Ebenezer he could not have made more appropriate farewell exhortations to his people. Many of them recall his sermon of that time and say that had he known that he was uttering his final words from his pulpit he could not have made them more pointed and searching than they were on that occasion. That evening he preached on the Ridge at Concord in the lower part of his congregation from 2 Timothy 2:19. His people in his last sermon recognized the same earnestness and solemnity which was so observable at Ebenezer in the forenoon. He then baptized three children of Mr. Albert McLeod and returned home late in the evening. He was very cheerful, nor did he complain of fatigue as he usually did after preaching two sermons on a warm day.

The next morning, May 16, before attending to some work in the garden, he went early to visit a sick child—little Sallie Foley—who was lying dangerously ill of peritonitis, and who subsequently died June 15. Having visited this sick and dying lamb of his flock, he was quietly returning home and had reached within a mile of his house, when a dog running and barking

at him out of a field, frightened his horse and he ran into the woods to the right of the road, and had gone but a sort distance when he was thrown, and as he was thrown the horse struck him on the right breast with his forefeet, crushing his ribs and inflicting fatal injuries. Four or five ribs were broken from his backbone and into pieces and his right lung was so injured as to produce emphysema. A little boy—Jimmie Barkley—came out of the field and found him lying helpless. Soon neighbors and friends gathered around their dying pastor. Physicians—Dr. S. A. Gassaway, of Cotton Plant, and Dr. J. W. Douglas, of New Albany—were summoned. Strong arms brought him tenderly to his home on a litter. A messenger was sent for his son, Dr. J. E. Robison, who lived near Bethany Church and about twenty miles distant. Everything was done for him that could be done. He suffered intense pain for nearly twenty-four hours—he said “more intensely painful than he had ever previously experienced.” By Wednesday morning there was an abatement of suffering, and friends had some hope that the good, patient and suffering pastor might be spared. But at 7:30 o’clock Thursday morning, May 19, 1881, he breathed his last peacefully and quietly. His last words were, “Now, Lord Jesus, receive my spirit.” He realized an hour or more before his death that he was near his end, and calling his family around his bed, he committed his dear beloved companion to the care of his children. He told his children that he “wanted them to come to heaven.” After a few more words, he quietly folded his hands and said, “Now, Lord Jesus, receive my spirit,” and in fifteen minutes his body was silent in death and his family and the community were weeping over their great loss. Thus passed away Rev. Hugh Harris Robison, aged 57 years, two months and 18 days.

The next day his body was borne to Ebenezer, carried into the church and placed in front of the pulpit. A Psalm was sung, a portion of Scripture was read, and a few tearful remarks were made by Rev. S. A. Agnew, and then, after the large congregation had filed by the coffin and taken the last look at their beloved and faithful pastor, it was closed and borne to the burial ground near by, and amid many tears, was committed to the grave, there to await the resurrection of the just. He was buried by the side of his venerated mother. Ebenezer was filled with mourners; it was a *Bochim*—a place of weeping. There were few dry eyes that day. The entire community was plunged into the profoundest grief. Mr. Robison had come to the neighborhood thirty years before without a single relative or acquaintance in the land, and now he is laid in the grave amid the lamentations of an entire community.

On the 21st of October, 1851, he was married to Miss M. A. Ellis, who proved to be a worthy and loving companion to him. He was the father of eight children, all of whom are living, viz.: Dr. John E. Robison, of Lee county, Miss.; Ralph E. E. Robison, at present teaching in Tipton county, Tenn.; Ella, wife of Rev. D. W. Wiseman; Jane, wife of W. E. Patterson; Belle, Hugh Harris, Lee and Robert Melville.

He was an able minister and excelled as a pastor; ministering, not only in the pulpit, but by the sick beds of his people; weeping with them when they

wept and rejoicing with them when they rejoiced; always ready to speak words of consolation to the bereaved, and guide his flock in the way of truth and righteousness. In the judgment of the people among whom he lived and died, he is regarded as one of the noblest and best of men.

He was a diligent student. He had acquired a good library and was well versed in theology. There was each year a preceptible and growing ripeness in his discourses. These were sometimes lengthy, extending to more than an hour in length. He preached mostly extemporaneously, but carefully prepared copious notes. He had a repugnance to appearing in print, and we do not know that any of his sermons were ever published. Some years since, he preached an able Presbyterian sermon on the "relation of baptized youth to the church," which possessed such merit that the Presbytery asked him to publish it, but a repugnance to the labor of writing and the pressure of other duties prevented him from complying with their request.

He was a firm friend and zealous member of the Union County Bible Society from its organization. It should be stated that when Union County was created, in 1870, his own residence and that of a considerable number of his congregation, was embraced in the territory of Union, while Ebenezer remained in the county of Tippah.

He was elected Moderator of the Associate Reformed Synod of the South, in Prosperity, Lincoln county, Tenn., in 1866. He was the stated clerk of the Memphis Presbytery from 1856 until 1873. He was an active and useful member of Presbytery up to his death, taking an active part in presbyterial deliberations, and able, from a varied experience, to advise wisely and safely.

The following tribute of respect to his memory was adopted by his congregation a short time after his death:

EBENEZER, MISS., May 29, 1881.

"At a meeting of the members of Ebenezer congregation called to give expressions to the feelings of the church in view of the sad death of their beloved pastor, Rev. H. H. Robison, the following preamble and resolutions were unanimously adopted:

"Whereas, God in his all-wise providence has been pleased to remove from us by death our much esteemed and devoted pastor, therefore,

"Resolved, 1st. That while, as a congregation, we are called upon to deeply mourn the loss of our efficient, faithful and devoted pastor, who for more than thirty years has been our spiritual guide, and who, not only by his faithful ministry in the pulpit, but by his wholesome counsel around our firesides and comforts and consolations at the sick bed, had greatly endeared himself to us, yet we desire to bow submissively to the will of our Heavenly Father, who doeth all things well.

"2nd. That we will endeavor to ever cherish a fond remembrance of his scriptural teachings, his solemn admonitions and warnings and his pious example, that we may be followers of him who we are sure inherits the promises.

"3rd. That a blank page in our Session book be inscribed to his memory, containing his name, date of installation and death.

"4th. That we remember his family in our prayers and extend to them our heartfelt sympathies in this sore bereavement.

"5th. That a copy of these resolutions be sent to the family of the deceased, and also, that a copy be sent to the A. R. Presbyterian for publication.

W. E. PATTERSON, Secretary.

J. M. WISEMAN, Chairman.

At the meeting of the Presbytery of Memphis, held at Mt. Carmel, Marshall county, Miss., September 5, 1881, a committee was appointed to bring in a minute in reference to the death of Rev. H. H. Robison. On the 6th of September, the Rev. David Pressly from that committee, submitted the following report:

"A name has disappeared on our ministerial roll and a seat is vacant in our Presbyterial meeting. It is a sad thought that we will see the face, hear the voice and enjoy the services of our brother, Hugh Harris Robison, no more in the church upon earth.

"On the 19th of May, 1881, he came to a sudden and violent death by a fall from his horse, which was accompanied with very painful sufferings for nearly three days. He was born in Mecklenburg county, N. C., on the 1st day of March, 1824. At the time of his death he was therefore, fifty-seven years two months and eighteen days old. He had been pastor of Ebenezer church nearly thirty years. In view of his death, we present the following statements:

"1st. We realize the fact that a prince and a great man has fallen in Israel.

"2nd. As a member of Presbytery, he was punctual in attendance, wise in counsel and efficient in action. We miss his valuable services.

"3rd. As a pastor he was kind and sympathetic, rejoicing with those who rejoiced and weeping with those who wept. He manifested special care in visiting the sick and comforting the afflicted.

"4th. As a citizen, he was modest, conciliatory and exemplary, exhibiting at all time and to all classes the beauty of holiness and the excellency of undefiled religion.

"5th. In his departure we recognize the voice of our Divine Master saying to us: 'Be ye ready for in such an hour as ye think not the Son of Man cometh.'

"6th. In this mysterious providence of God, we extend our kind condolence to the bereaved family and congregation of our lamented brother, and trust that they shall be sustained by the consolations and hopes of that glorious Gospel in which life and immortality are brought to light.

"7th. We recommend that a blank page in our Presbyterial Records be inscribed to his memory.

DAVID PRESSLY,

J. L. McDANIEL, Com.

J. M. WISEMAN,

Committee.

We know of no more fitting words with which to conclude these pages, in which the career of an able and faithful minister of the Gospel has been depicted, than those of Inspiration: "And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

MEMOIR OF REV. D. W. WISEMAN

Prepared by order of Synod by Samuel A. Agnew.

David Williams Wiseman was the eldest son of John M. and Mrs. M. Catharine (McBryde) Wiseman, and was born in Tippah county, Mississippi, April 6th, 1853. His ancestry both paternal and maternal were identified with the Associate Reformed Church from its first organization. During the Revolutionary War, two lads— orphan boys—lived on Mudlick Creek in what is now Laurens County, S. C. Their names were John and Hugh Wiseman. They were natives of Ireland, their parents, it is supposed, died before the



REV. D. W. WISEMAN

war in what is now Newberry County, as it is known that these boys lived in Newberry before they came to Mudlick. In the time of the Revolution they were not old enough to engage actively in the struggle then being made, but they were large enough to hide out to escape the marauding bands which then infested that part of South Carolina. John was the grandfather of the subject of this sketch was born in 1770. He married Miss Jane Hunter, December 13th, 1800. The family were, from the very first, identified with the Associate Reformed Church and were noted for their attachment to the

principles of that church. They were members of one of the first churches organized in that church—as it is known that the Seceders on Mudlick buried their dead at that place in early times. In Dr. Latham's History of the A. R. Synod of the South it is stated that there was in 1790 an Associate Reformed church in Laurns Distr'ct named Little River. This church was situated close to the Newberry line and near Little River and we have been informed that is now the site of a Presbyterian church. The Nickols, Brysons, Dunlaps, Grays, Hunters, etc., were members of the same church. After his marriage Mr. Wiseman moved to Reedy River in the same district and built the mill on the Long Shoals of Reedy River and known as Beek's Mill. We have not been able to ascertain the date of this removal but it was early in the present century. There they were members of the congregation of Rabun's Creek, a church which has disappeared from our roll but which we are credibly informed once stood near that stream. In Lathan's History this church is mentioned in the list of 1790 and written Rayburn's Creek, but (as we believe by mistake) it is said to be in Georgia. This church stood a half mile east of Hamilton's store and was at a very early day the place of worship for an Irish settlement in that section of country. The Simpsons, Dorrahs, Boyds, etc., are said to have been members of it. This section was subsequently occupied by the Presbyterians, then by the Quakers, and we learn that about 55 years ago there was a Baptist meeting house where the old Associate Reformed Church of Rabun's Creek once stood.

In the winter of 1821, Mr. Wiseman moved to Shelby county, Ala., and there he died in 1827. In that frontier country their attachment to the A. R. Church was unabated. Rev. J. P. Pressly visited the family once in his early ministry in that state. Despairing of a church of their own faith the family went into the Presbyterian Church organized in that county in 1831 or 1832. In 1834 they moved to Starkville, Miss., and when in 1840 an Associate Reformed Church was organized at that place the family gladly united with the church to whose usages and doctrines they had been so fondly attached from their first settlement in America. Two brothers, Hugh and John M., moved in 1852, to Tippah county, Miss., into the bounds of Ebenezer congregation. Hugh Wiseman was an influential elder of that church until his death. His younger brother soon after his removal married a daughter of Maj. Robert McBryde and the subject of this sketch was the oldest child by this marriage.

The McBrydes were equally noted for their love for the Associate Reformed Church. They were from the very first identified with Dr. Clark's churches in Abbeville. His grandfather, Maj. Robert McBryde, was born and reared there. Removing at an early date to Alabama he united with the A. R. Church of Wilcox county. In 1839 he came to Tippah county, Miss., and by the blessings of God on his prayers and efforts he lived to see Ebenezer Church a large and flourishing congregation. His late pastor styled him "emphatically the father of Ebenezer congregation." Descended from an ancestry thus identified with and attached to the A. R. Church, it is not wonderful that David W. Wiseman would imbibe as from his mother's milk that

form of sound doctrine held by his fathers and become a firm and faithful friend to the Associate Reformed Church.

From a child David was known as a quiet and steady boy. He was well disposed, easily controlled, obedient to his parents and loving to his brothers and sisters. When he was ten years old his father's family suffered severely from Typhoid Fever. His mother and a brother then died, and David himself had an attack of the same disease and came near dying but God graciously spared his life. In 1863 he was crippled. Making a misstep from the platform of his father's gin-house he fell and his thigh was broken. For six long weeks he was confined to his room but bore his sufferings uncomplainingly. As a result of this casualty he limped for life. He enjoyed during this the formative period of his life the faithful counsel and instructions of his pastor, the late H. H. Robison. He joined the church of his father at Ebenezer August 13th, 1870, and from that time until the day of his death he lived the life of an humble and devoted Christian.

His father gave him such educational advantages as his neighborhood afforded. He first went to school in 1850 when he was six years old to Rev. J. Lord, a Cumberland Presbyterian minister. His other early instructors were E. P. Stewart, Wilson McKinstry, Robt. G. Craig and John H. Wright. In 1873 Mr. T. P. Pressly who since that has studied theology and is now pastor of the church at Troy, Tenn., taught a school in the neighborhood of Ebenezer and Mr. Wiseman, now in his twentieth year and a young man of much promise became a pupil in his school. At this period he determined to obtain a collegiate education, although he felt there were serious obstacles in the way. He began the study of Latin in the summer of 1873. The following year he prosecuted his studies under the instructions of Mr. F. C. Austin. Having prepared for college he entered the Freshman Class of Erskine College in 1874, and continued his studies, excepting one year when his health having become impaired he remained at home during which time he taught a neighboring school, but he returned to college and graduated July 4th, 1879. The subject of his graduation speech was, "The prospective South." As a schoolboy and college student, David, as familiar friends addressed him, stood fair. He won the confidence both of instructors and schoolmates and attachments were formed which continued during his life. When he graduated in 1879 he determined to devote his life to the ministry of the gospel desiring to employ his talents in the service of the Lord Jesus Christ. We know not when he formed this purpose nor the consideration that influenced him to select the ministry as his life work, but doubtless the main motive that animated him was an ardent love for souls and a desire to be useful. He attended the meeting of the Memphis Presbytery at Bloomington, Tenn., September 12th, 1879, and asked to be taken under the care of Presbytery as a student of Theology, and after an examination by a committee consisting of Rev. J. H. Strong, Rev. T. P. Pressly and James Hill, Elder, his request was granted, and he was directed to repair to the Theological Seminary at Due West, S. C. This order he complied with. In connection with his Theological studies he undertook the management of the Mess Hall which at that time was kept by some of the students of Erskine College. At this time also, on January 15th, 1880, he

married Miss Ella M. H. Robison, eldest daughter of Rev. H. H. Robison, a lady eminently fitted to be a helpmate and companion to him. He prosecuted his studies diligently and preached a trial discourse from Matt. 6:10, first clause, before Presbytery at Hopewell, Union County, Miss., September, 1880. This discourse was sustained as a specimen of progress. For "peculiar" reasons he was allowed to pursue his studies privately under the direction of Rev. H. H. Robison. Mr. Wiseman delivered another trial discourse before Presbytery at Salem, Tipton County, Tenn., April 30th, 1881, from Mark 8:36, and in view of the very great need of additional ministerial help in the bounds of the Presbytery, it was deemed advisable to consider whether it might not be proper to license him to preach the gospel. Rev. D. W. Reid, J. L. McDaniel and F. A. Young, Elder, were appointed a committee to examine him preparatory to this step. They recommended that he be licensed, and at candle-lighting on April 30th, 1881 in Salem Church, Tipton County, Tenn., he was duly licensed to preach the gospel. Rev. J. H. Strong addressing him by request of Rev. T. P. Pressly, who was the Moderator. The Presbytery gave him appointments but it was not expected that his whole time would be employed and he desired to give further attention to his studies.

He returned home but in less than a month the tragic death of his father-in-law, Rev. H. H. Robison, on the 19th of May, 1881, deprived him of a preceptor, and a large and interesting congregation of their pastor. The people of Ebenezer in their time of need looked to him for supplies and their attention was immediately directed to him as the man to take the lamented Robison's place. He preached for them as he had opportunity and when the Presbytery met at Mt. Carmel in September, 1881, the Ebenezer congregation asked that Bro. Wiseman be sent to them as stated supply and they also asked for the moderation of a call. The fact was patent to the Presbytery that Bro. Wiseman would be elected their pastor. Consequently as preparatory to his assumption of the pastoral office, the following action was had: "The clerk was directed to assign texts to Mr. Wiseman for trial sermons looking to his ordination and installation at our next meeting and the Moderator was empowered to make the appointments necessary to this object. The Moderator directed that Rev. D. Pressly preach the ordination sermon and in case there should be an installation, Rev. T. P. Pressly to address the pastor, and Rev. J. H. Strong the people." The Presbytery adjourned to meet at Ebenezer the following May. Rev. S. A. Agnew had been appointed to moderate a call at Ebenezer at such time as would suit himself and the people. This duty was attended to on November 12th, 1881, and David W. Wiseman was unanimously called to be their Pastor. There was not a dissenting voice.

Up to this time everything had been propitious, but alas, God's purposes are not those of men. On Tuesday, November 15th, he was taken with Typhoid Fever and after an illness of more than five weeks he breathed his last at his residence in Union County, Miss., December 22nd, 1881. This sad event excited universal regret in the community in which he had been reared and among that congregation which knew his excellencies as a man, and had looked forward to him as their future pastor. He was twenty-eight years eight

months and sixteen days old at the time of his death. He left a wife and a little daughter to weep over his remains. Thus ends the record of the career of a pious young man who had just buckled on his armour as a Christian minister and was ready to battle faithfully for the Lord Jesus Christ.

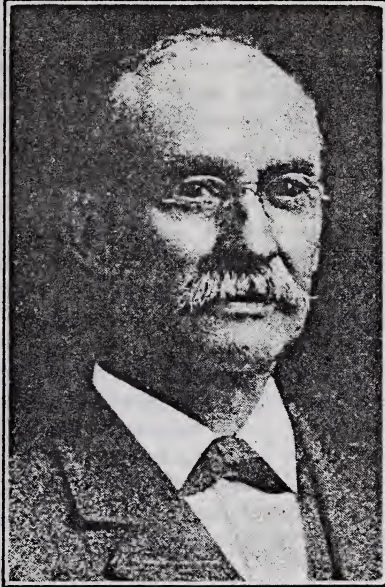
His sermons were above mediocrity and his pulpit administrations were singularly acceptable not only to our own people but to all denominations. There was a kindness in his tone, a pleasantness in his manner and a gentleness in his demeanor which won the hearts of old and young. He was welcomed in the family circle and bid fair to become a very useful and efficient man. Long will his virtues and excellencies be enshrined in the memory of those who knew and loved him on earth. "The memory of the just is blessed."



SUBSEQUENT HISTORY

Millen's Pastorate.

On November 11, 1882 a call was moderated for the pastoral services of Rev. W. H. Millen. He took up the work shortly afterward, but was not installed until August 11, 1883.



REV. W. H. MILLEN

Rev. William Hemphill Millen, son of Robert and Nancy (Lynn) Millen, was born in Chester county, S. C., November 7, 1852. Joined Union Church in August, 1876. Graduated Erskine College July 4, 1876. Studied Theology in Erskine and Xenia Seminaries and licensed by the First Presbytery at Neely's Creek, July 1, 1878, and ordained November 21, 1879 by the same Presbytery at Union. Preached six months at Winsboro, S. C. Was three years missionary in Texas. For ten years pastor of Ebenezer, Miss. In this time a new house of worship was built and other progress was made. For four years he was pastor of Ebenezer and Hinkston, Ky, and served Richland and Brighton, Tenn., for several years, leaving them each supporting a pastor. He served Spantanburg, S. C., a short time as supplies when he accepted the pastorate of White Oak, Ga. He still serves this church very acceptably and is revered by the whole Synod. He married Miss Jessie May Robb, daughter of John G. and Nancy Watt Robb, April 17, 1879.

Early in this pastorate the Ladies Benevolent Society was organized. This organization has been a great blessing to the church in helping her over the hard places in a financial way and accomplishing work for Home and Foreign Missions in the Synod.

Brother Millen conducted Bible readings on Sabbath evenings, sometimes in the homes and sometimes at the schoolhouse. These were full of interest and were continued till the Young Peoples Society of Christian Endeavor was organized. This society has been very helpful to the young people in training them for Christian work.

June 13, 1886 the following officers were elected: Elder E. M. Seale, J. C. Ellis, R. H. Patterson, J. H. Snell; Deacons: R. A. Stewart, W. P. Wiseman, H. B. Wiseman. August 7, 1886, these were ordained. The deacons elected R. B. Wiseman church treasurer to succeed W. H. Wiseman resigned.

August 19, 1888 the Session appointed a committee consisting of the deacons and pastor to examine the church building and report as to whether it should be repaired or rebuilt. September 1st this committee reported and recommended the rebuilding of the church but the matter was postponed till the following year. In 1889 the contract for rebuilding was given to Mr. G. P. Hill and the work was done during the summer and fall of this year. The work was done largely by members of the congregation under Mr. Hill's supervision.

The summer communion usually held the 2nd Sabbath of August was prevented by rain, the house being torn down, and a three days meeting was held at Concord beginning September 7th.

The church enjoyed a season of unusual religious interest in the summer of 1891. Rev. T. G. Boyce as Presbyterial evangelist, commenced a meeting August 6th and continued till August 14th and then till the 16th by the pastor. Thirty-two members were added by profession and two by certificate. There was a communion service near the beginning and at the close of this meeting.

April 9, 1892 at the request of the pastor the congregation reluctantly joined him in a request to Presbytery for the dissolution of the pastoral relation.

August 13, 1892 Mr. S. W. Lesley was received by certificate from Shiloh Church. He was a deacon in that congregation and was elected to the same office in this church.

Baird's Pastorate.

At a meeting of the congregation August 17, 1892, Rev. J. W. Baird was elected pastor. At a called meeting of the Memphis Presbytery held at Ebenezer December 3, 1892, he was ordained to the full work of the ministry and was installed as pastor the same date.

In June, 1893 the pastor called the attention of the Session to the propriety of adopting monthly collections or some other plan by which the financial interests of the church might be successfully managed. The Session and deacons were instructed to canvass the membership for this purpose. It was decided August 16 to adopt the plan of paying our church dues quarterly beginning in January, 1894.

Owing to losses by death of our eldership it was decided to elect four new members, and on May 5, 1894, T. M. Seale, T. A. Stewart, R. Y. Wiseman and J. A. Barkley were elected. They were ordained May 12, 1894. August 10, 1895 Mr. J. C. Newton was received by certificate from the Presbyterian church at Mt. Zion, Miss. He was a ruling elder in that church and was elected to the same office here.



REV. J. W. BAIRD

Rev. James Warden Baird, son of Cornelius and Elizabeth Baird, was born in Tipton county, Tenn., September 3, 1867. He entered Sophomore class in Erskine College in 1885 and graduated in 1888. In following fall he entered Erskine Seminary. In March he had to leave on account of the death of his father. He pursued his studies by order of Presbytery under Rev. J. H. Strong and returned to the Seminary in the fall. He was licensed by the Memphis Presbytery July 6, 1890. He labored for two years as supplies in the Memphis Presbytery. Was by it ordained December 3, 1892. He served the Ebenezer, Miss., church as pastor for ten years. January 1, 1903, Synod sent him to Covington, Tenn., where he labored very efficiently until July 20, 1912 when he passed to his reward. He was Moderator of Synod in 1902, member of committee on Memorial Volume. Fourteen years he was stated clerk of the Memphis Presbytery. He married Miss Anna Marie Brice, daughter of Rev. R. W. Brice in Due West, S. C., January 31, 1894.

Near the beginning of this pastorate the home formerly owned by Rev. W. H. Millen and sold to Mr. John Spence was bought by the congregation

for a parsonage. It was afterward sold to Mr. J. W. Foley and the home known as the B. C. S. McAllister place was bought from Mr. R. H. Patterson. Six hundred dollars was paid for the place. The house was afterward remodelled for greater convenience and is now well worth \$1,500.00.

Rev. W. W. Orr, D. D., conducted a revival meeting from November 16, to 24, 1895. Twenty-five persons confessed to neglect of duty and re-consecrated themselves to the service of the Lord and eleven others were received on profession of faith.

In January, 1896, Capt. W. P. Stewart asked to be relieved from the more active duties of the Session on account of poor health. This request was granted and the Session passed suitable resolutions showing his faithfulness, zeal and untiring efforts for the good of his church and the people and that for years he had been looked upon as the leader in every good work. He had been Clerk of the Session during most of the time of his thirty-seven years as ruling elder.

In January, 1898, the Session directed the pastor and clerk to draft a paper in the name of Ebenezer congregation urging our representatives in the House and Senate of the state of Mississippi to support the bill prohibiting the running of trains on the Sabbath and to send a copy of same to our representatives and to Mr. W. M. Cox, the author of the bill.

The summer meeting in August, 1899 was another time of unusual religious interest. Rev. T. G. Boyce did the preaching. Twenty-two young persons connected with the church on this occasion.

At a meeting of the Session December 5, 1902, the pastor stated that he had been asked by the Board of Home Missions and Synod to take charge of the work at Covington, Tenn., and that he would likely go to that field the first of the year. At a called meeting of Presbytery at Salem, Tenn., on December 24, the pastoral relation existing between Rev. J. W. Baird and Ebenezer was dissolved.

Rev. J. L. Pressly preached for the congregation a part of 1903 and the summer meeting that year was conducted by Rev. A. H. Griffith beginning August 2nd.

Carson's Pastorate.

Rev. J. W. Carson was elected pastor September 20, 1903, to give three-fourths of his time to Ebenezer and the other one-fourth to the New Albany Mission as a branch of this charge.

At a congregational meeting held January 1, 1904, H. B. Patterson, H. B. Wiseman and S. S. R. Stewart were elected to serve as elders and were ordained and installed January 31, 1904.

March 25, 1904, twenty-two persons were given certificates to connect with the church to be organized at New Albany. J. A. Barkley was elected Clerk of the Session to take the place of R. H. Patterson who had been the Clerk since the resignation of Capt. W. P. Stewart.

During the pastorate of Rev. J. W. Carson the Christian Endeavor Society was reorganized and name changed to the Young Peoples Christian Union. The Children's Society was also organized by Mrs. Carson.

The congregation had never used an instrument in its praise service,

but by agreement an organ was bought and placed in the church. It has been used in the praise since that time.

The envelope system was adopted January 4, 1906 for use in the quarterly collection.

The pastoral relation was dissolved in November, 1906. The branch charge at New Albany required more time and Brother Carson felt it his duty to give his whole time to the work there.



REV. J. W. CARSON

Rev. John Wooten Carson, son of John B. and Nancy Bigham Carson, was born in Gaston county, N. C., March 8, 1873, joined Pisgah church at twelve. Attended Gastonia High School. Entered Erskine College February, 1895 and graduated with distinction in 1898. He worked his way through College. He entered Erskine Seminary in 1898 and graduated from it 1900. Was licensed by First Presbytery May 8, 1900. Took up work as pastor of Pottsville, Ark., church in June, 1900. Was ordained by Arkansas Presbytery, November 3, 1900. He labored at Pottsville until October 30, 1903 when he became pastor of Ebenezer, Miss. church and started a Mission at New Albany. After three years he gave the New Albany Mission his full time. After seven years of very effective work during which he built a nice brick church and built up a strong well organized work there, he resigned to take up work at Newberry, S. C. He is still pastor of that church and also supplies in the afternoons Kings Creek and Unity. He has been superintendent of the Sabbath school and Y. P. Department of the Synod for several years. He is an acknowledged leader in all work of the denomination. He married Miss Nannie, daughter of J. T. Crawford of Pisgah, N. C., January 16, 1901.



Snipes' Pastorate.

Rev. J. P. Snipes having been called to this congregation, accepted and took up regular work in March, 1907.

D. E. Stewart and Joe Warrington having been elected to the eldership and E. B. Craig as deacon, were installed May 10, 1908.

About this time the church was repapered and new and more comfortable seats were put in.

In April, 1910, Rev. J. P. Snipes resigned as pastor at Ebenezer to take up work in New Edinburg, Ark.



REV. J. P. SNIPES

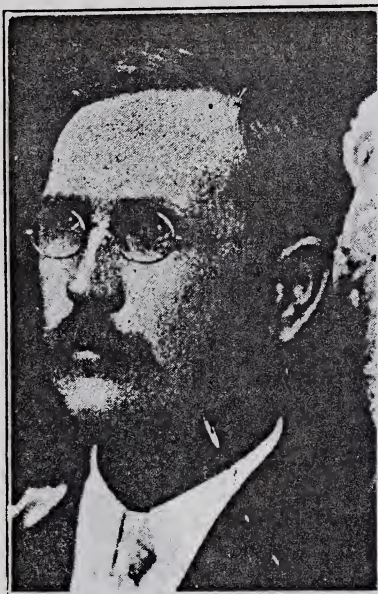
Rev. John Pressly Snipes was born in Union county, Mississippi, October 13, 1880. Son of H. F. and M. A. Snipes. Reared in the Hopewell congregation. Connected with the Hopewell church when 12 years old. This was during the pastorate of Rev. S. A. Agnew. Worked on farm until 18 years old. Then entered Erskine College in 1898. Spent five years in college graduating in 1905. Entered Seminary in fall of 1903. Graduated from Seminary in 1905. Went to Steel Creek, N. C., as supplies for six months then became pastor. Was called to Ebenezer, Miss., in January, 1907. Took up work at Ebenezer in February. Served this church as pastor till May, 1910, coming to Shady Grove and Hickory Springs, Arkansas in April, 1916. He took up work as pastor of Russelville A. R. P. Church. Married to Miss Ada Parkinson, of Richland, Tenn., on November 26, 1906.

Griffith's Pastorate.

Rev. E. F. Griffith preached for the congregation during the summer meeting in August, 1910, and later was called to be pastor and began work on the 28th of November of that year.

In January, 1912, it was decided to adopt the weekly envelope system of collecting church funds. This plan worked well for the members using it but it was not as generally adopted as was hoped.

In February, 1913, the pastor resigned the work here to take up work in Gainesville, Ga.



REV. E. F. GRIFFITH

Rev. Eli Franklin Griffith, son of Chas. and Harriet (Baker) Griffith was born near Charlotte, N. C., February 22, 1866. He attended the Charlotte School and went to Dr. Orr at Huntersville two sessions. He entered Erskine College 1838 and graduated in 1892 taking his theological course at the same time. He was licensed April 6, 1892. He preached July to November 1892 at Broad Creek, Va., then five months in Memphis Presbytery. July, 1893 he was ordained by the Virginia Presbytery and soon after installed pastor of Timber Ridge and Ebenezer, Va. He demitted this charge November 18, 1896. Was pastor of Edgemore, S. C. from December 1896 to November, 1898. He supplied Gilead and Moresville, N. C. the following year and then Moresville and two other churches. Was pastor of New Perth and New Stirling, N. C. for about two years beginning May 27, 1901. He then spent two years in the service of the United Presbyterian Church. He later served Bessemer

City, N. C. two years. He was pastor of Ebenezer, Miss. two years and a half. Went from there to Gainsville, Ga., for a short-time and is now pastor of the Avondale Presbyterian U. S. Church of Birmingham, Ala. He married Miss Minnie Dixon, daughter of J. G. Dixon of Timber Ridge, Va., May 30, 1901.

Davis' Pastorate.

The congregation was supplied by Rev. O. G. Davis during the summer and fall of 1913 and a call was moderated for his pastoral services on October 5, 1913. He then arranged for supplies for the congregation during his absence while taking a post graduate course at Princeton Theological Seminary. He was installed as pastor July 5, 1914.



REV. O. G. DAVIS

Rev. Oma Grier Davis, son of Robert Calvin and Allie Coleman Davis, was born in Drew county, Arkansas, July 20, 1885. Reared in the Saline neighborhood and united with that church at twelve years of age. Worked on the farm, in saw mills, in a store and taught county schools until he entered Erskine College in 1907. The term 1908-09 he spent with Prof. J. L. Spence in the Monticello High School to whom he had formerly gone to school at Beauvoir College, Wilma, Ark. He graduated from Erskine College in 1911, and having taken a double course, from the Erskine Seminary in 1912. He was licensed and ordained by the Arkansas Presbytery at Wilma, Ark., June 14, 1912. Was installed pastor of Prosperity and Cannon's Creek, S. C. in July following. This field he demitted August, 1913 to take graduate

work in Princeton Seminary. August and September 1913 he supplied Ebenezer, Miss., and accepted the call to this church but went on to Princeton Seminary from which he received in May, 1914, the degree of Bachelor of Divinity. Returning to Ebenezer congregation he served it until October 1, 1916 when he took up the pastorate of the First Presbyterian Church U. S. in Dardanelle, Arkansas. June 16, 1914 he married Mabel Boyd, daughter of C. W. and Lou Boyd of Monticello, Ark.

Near the beginning of his work here the Young Peoples Christian Union was reorganized and took on new growth. In the society the young people are fitting themselves for the active duties of church leadership. It is gratifying to see the development along this line. The enrollment of the Y. P. C. U. is now 75.

The Ladies Society and the Junior Christian Union have been divided into two sections, with a joint meeting occasionally. This has resulted in an increased membership and usefulness for each of these societies.

The Budget System for the finances of the church has been adopted and the weekly envelope plan for the payment of church dues is being used by more members than ever before. Our year closes with September and in 1915 our report to Presbytery showed all church dues paid for the year. This amounts to over \$1,500.00. We are encouraged to hope that with the general use of this plan by our members, that our financial obligations will be promptly met and the usefulness of the church greatly increased. We would mention as another encouragement that more of our members are paying the tithe than ever before.

In 1915 a church paper was started with Rev. O. G. Davis as editor and Thomas Pennebaker and Ralph Barkley (members of the Junior Christian Union) as business managers. This paper goes into the homes of the entire membership and keeps the work of this church before the people. We regard this as a very important part of the work of the church.

In April, 1915, S. A. Jones, J. E. Pennebaker and W. O. Stewart were ordained and installed as deacons.

During this pastorate a number of special campaigns have been made for definite results. These met with varying degrees of success some of which is very gratifying. The campaigns consisted of a series of sermons, special personal appeals, and frequent agitation thru the congregational paper, the Religious Appeal. The first was for a greater appreciation and study of the Bible. In it five sermons were preached setting forth the authorship and authority of God's Word, and colportage work without cost was conducted for the American Bible Society. More than fifty copies of the Bible or parts were sold and other given.

A second campaign was on Self Denial. Four sermons were preached setting forth the Meaning, the Spirit, the Fact and the Practice of Self Denial as our Lord taught and commanded it. General fruits are very perceptible.

Another campaign was made for more individual and family prayer. Six sermons were preached setting forth the Possibility, Purpose, Plan, Pow-

er and Practice of Prayer. Some family altars were erected, others repaired and more individuals now pray in public.

A fourth campaign was made for Temperance. Two sermons were preached and an illustrated lecture was given at both the church and Concord school-house. The total abstinence pledge was signed by more than 95 per cent of our members and adherents. A fifth is now in progress on Baptism. A large series of sermons setting forth both sides of the argument for the mode and the subject is being preached. It is hoped that a better grasp will be gotten on the knowledge of this sacrament, and that all our parents will discharge their duty in the consecration of their children by Christian Baptism.

At Concord preaching services are now held twice a month in the afternoons instead of once as heretofore. One afternoon a month the pastor preaches at Bluff schoolhouse which is in the edge of the community belonging to Ebenezer.

THE SABBATH SCHOOL.

The Sabbath school referred to in the sketch written by Rev. H. H. Robison and organized in 1842 is still giving strong support to the church. Last year it had the largest enrollment in its history. It had 204 members at Ebenezer and counting other members of the church who attend at the Concord Sabbath School, the enrollment would be about 250. Owing to the crowded condition of the church a gallery for the primary department was built in the back of the church which can be used in preaching service when needed. Later the pastor's class built a room in the roof for their use in winter. They meet in the grove in summer. More floor was laid on the joists and this space is used by the Junior department.

An increase in the elderships being needed, Messrs J. H. Shaw and J. H. Wells were elected. They were ordained and installed in April, 1916.

In this pastorate too the duties of the officers have been systematized, each being given a special department for which he is responsible.

A list of the officers at present (1916) and the respective line of activity for each follows:

RULING ELDERS—Senior Auxiliaries—J. A. Barkley, Clerk. Junior Auxiliaries—H. B. Patterson. Parish—R. Y. Wiseman and J. H. Wells. Missions—S. W. Lesley. Reforms—J. H. Shaw and D. E. Stewart. Finance—H. B. Wiseman and S. S. R. Stewart.

DEACONS—Budget and Property—R. A. Barkley and E. B. Craig, Treas. Community Welfare—R. D. Lesley, J. O. Norriss and W. O. Stewart. Charity—W. P. Wiseman, J. L. Cousar, J. E. Pennebaker and S. C. Jones.

When the Historical Sketch of Ebenezer was written by Rev. H. H. Robison in 1880 the fact was noted that only two of the officers were living who gave him the right hand of fellowship 28 years before, Andrew Jones of Texas and John Norris, the only one remaining in the congregation. After another period of 36 years an entire list of new names appears. Two are living: W. E. Patterson, an elder and J. L. Norris, a deacon, both members of our church at New Albany. In this 36 years Ebenezer has had six pastors. One, J. W. Baird, has been called to his reward. Of the four who are labor-

ing in other fields all are still active and filling places of great usefulness. The church here has an abiding interest in them and affection for them.

Ebenezer may well be proud of the men she has sent out. Seven preachers have been reared in this church. Revs. D. W. Wiseman, E. P. Stewart, S. J. Patterson, and J. H. Snell for the A. R. P Church. Rev. W. B. McKinstry preached in the Baptist church. Revs. R. B. Snell and David Snell preached in the Methodist Church. A number of teachers were reared under her guidance. Very prominent among these are Profs. Hugh and Ralph Robison, sons of Rev. H. H. Robison. Prof. Ralph in Salem High School near Salem Church in Tennessee, trained seven boys for Erskine College who have later made efficient ministers in our church. In the present membership there are fifteen teaching now.

There have been more than 800 members of Ebenezer in her history. Near 200 have been buried, over 400 have been given certificates to other churches within recent years. New Albany has drained heavily on our rolls. Today the membership is very nearly as large as it has ever been. In a financial way she is doing about twice what she was a decade ago. In other ways, too, she goes forward.

At his death, June 23, 1908, Mr. R. C. McBryde gave to Ebenezer church, after the payment of some obligations, his estate, which amounted to about \$1,300.00. This is highly commendable. Even tho' dead he yet serveth. Only the interest on this fund is being used in the work of the church.

HOME COMING DAY.

An epoch making event was inaugurated in 1916 at Ebenezer. At the pastor's request Mrs. Esther Patterson Jones of El Paso, Texas, who was home on a visit wrote it up for the Presbyterian. So elegantly was this paper written and so accurately does it reveal the sentiments of this worthy daughter of the church which we believe were shared alike by all "Home-Comers" that day, that I have assumed the authority of including it in this history. May I be indulged the expression of a fond hope of being among the home-comers in some subsequent celebrations of this day.

O. G. DAVIS.

HOME COMING AT EBENEZER.

I have just returned from a delightful visit to my old home, New Albany and Cotton Plant, Mississippi. It was my happy privilege while there, on Sabbath, August 13th, to attend Home Coming Services at Ebenezer, Mississippi, the dear old country church, the church home of my parents, and grandparents, the church where my three brothers, one sister, and myself, found our Saviour in the days of our youth. The pleasure of this day will be one bright spot in the memory of all whose privilege it was to attend, as long as memory lasts.

When we arrived at ten o'clock, the hour for Sabbath school, we found not only the members of this large school present, but almost as many visitors. We were pleased to find the Sabbath school both active and progressive under the direction of the faithful pastor and superintendents H. B. Patterson and

J. A. Barkley. The school has outgrown the church and we found the Junior and Primary Departments occupying the loft. The future alone can tell the achievements this school will attain.

At eleven o'clock the church and gallery both were filled. Rev. O. G. Davis, the wide awake and progressive pastor, was master of ceremonies. All who know him knows that he does well at all he undertakes. The 100th Psalm never seemed quite so sweet as at this time, as the opening song. The old time anthems, so beautifully rendered by Misses Maud and Emma McCurry, Leora Ellis, Messrs Clyde Lesley and Bonner Barkley, all young people of Ebenezer congregation, were very much enjoyed and appreciated. Miss Bessie May Barkley presided at the organ.

The address of welcome was given by H. B. Patterson, a son of Ebenezer and an elder in the church, one who has lived in the bounds of this congregation, with the exception of a short period, all his life, giving his best service to the work in this church from his youth. In a few well-chosen words he made all feel that truly we were at home once more. Dr. W. L. Newton, a young physician with a bright and promising future, gave the response. It was justly fitting that Doctor Newton give this response, as he was born and cradled in Ebenezer church, but now located in Memphis, Tenn., where he is making good in his chosen profession in one of the leading hospitals in that city.

H. B. Wiseman, one of the most loyal and faithful sons Ebenezer ever had, a man who has lived and labored in this congregation from his youth, gave the history of the church from the date of its organization in 1842, seventy-four years ago, until the present. During this time the church has had nine, possibly ten pastors. The many things recorded in this history as given by Mr. Wiseman were very interesting. Some of the things we all remember and recall, yet few remain who remember the early history of the church. Rev. H. H. Robison served this church for a longer period than any other, a period of twenty-eight years. He was pastor of this church at the time of his death. After his death his son-in-law, Rev. D. W. Wiseman, was unanimously called as pastor and accepted the work, but was called to his heavenly home in a few months, seemingly in the prime of his life, and was never installed as pastor. Then came Revs. W. H. Millen, J. W. Baird, J. W. Carson, J. P. Snipes, E. F. Griffith and O. G. Davis. Mr. Wiseman referred to the characters of the many noble sons and daughters this church has given to the various callings in life, and pressed home the fact that this was still the aim of the church, to develop sons and daughters fit for the Master's service.

The sermon of the hour was delivered by Rev. J. W. Carson of Newberry, S. C., one of the former and much beloved pastors. It was indeed pleasant to see and hear him on this happy occasion. His sermon was very appropriate and impressive, thought by many of his hearers to be one of his best. His text was: "Ebenezer, hitherto hath the Lord helped us," 1 Samuel 7:12 We would not omit the old time singing. J. A. Barkley lined out the songs. This was old and yet new to many of the younger members of our church.

The Lord's Supper was administered around the table in the good old

time way. Many of the aged members who live away and in other churches now, were there and sat in their accustomed places in pews and around the Lord's Table. It was indeed a sweet, sad service—sweet to be there and recall happy memories of the past—sad to see the many vacant places, made vacant by the going away of many of our loved ones to their home in the skies.

One of the most fitting and touching parts in the service was when the thoughtful pastor called the attention of the congregation to the presence of Mrs. H. H. Robison, wife of the late and much beloved pastor, Rev. H. H. Robison, who was a helpmate indeed. It was largely through her help and sacrifice that he was enabled to give the church his faithful and efficient service. The entire congregation stood in honor of her presence. The offering was taken by R. A. Stewart and J. L. Norris, two of the old men of other congregations now, but who from youth until a few years ago labored in this church, serving as deacons many years. This was a great day in the history of Ebenezer. All came away feeling it was good to be there.

(MRS.) ESTHER PATTERSON JONES.

El Paso, Texas, 1405 N. Kansas Street.

Rev. O. G. Davis felt divinely guided to resign as pastor of Ebenezer Church and took up work as pastor of the First Presbyterian Church U. S. at Dardanelle, Ark., October 1, 1916.

H. B. WISEMAN.

Cotton Plant, Miss., Rt. 1, October 1, 1916.

DECEASED MEMBERS OF EBENEZER CHURCH

From Its Organization, July 16, 1842.

Name.	Date of Death
James Henderson,	December 11, 1850.
Mrs. Mary King McKinstry,	March 4, 1852.
Mrs. Mahala Bryson,	July 10, 1852.
Mrs. Jane Wiseman,	January 25, 1853.
Alexander Foster,	March 20, 1853.
William Baskins Patterson,	January 14, 1854.
Mrs. Eleanor Robison,	June 8, 1854.
Amanda Rogers,	April 4, 1855.
James G. Stewart,	August 16, 1855.
Mrs. Martha Wiseman,	April 30, 1857.
Mrs. Malinda Elzira McDaniel,	April 26, 1859.
Mrs. Elizabeth Elliott,	March 28, 1861.
Samuel Andrew McBryde,	July 21, 1861.
David James McCrum,	October 30, 1861.
Mrs. Eliza Louiza McBryde,	November 1, 1861.
John Brown Peoples,	June 6, 1862.
Robert James Wiseman,	July 11, 1862.
Thomas Marion Patterson,	January 27, 1863.
Mrs. Mary Catharine Wiseman,	March 25, 1863.

James Chalmers Stewart,	April 10, 1863.
Mrs. Margaret Moore,	May 5, 1863.
Samuel Balis Liddell,	July 3, 1863.
Thomas J. Stewart,	August 16, 1863.
Robert White McDaniel,	December 3, 1863.
Silas Moore,	December 4, 1863.
Mrs. Sarah Hadassah McCrum,	December 18, 1863.
Hugh Wiseman,	January 2, 1864.
William Bryson Norris,	August 5, 1864.
Thomas Moore,	August 17, 1864.
Samuel Clark Jones,	August 22, 1864.
Samuel Oliver Black,	October 31, 1864.
William Baskins Lesley,	October 31, 1864.
Hugh Jackson Wiseman,	March 25, 1865.
John Henry Johnson,	April 19, 1865.
Mrs. Rebecca Montgomery Peebles,	June 21, 1865.
Mrs. Armintha Maria Sanders,	December 7, 1865.
John Bouncer Jones,	July 12, 1866.
William McBryde,	November 12, 1866.
Andrew Reese Johnson,	October 16, 1867.
Mrs. Eliza Johnson,	December 16, 1867.
Mrs. Sarah McBryde,	January 28, 1868.
Mary Louisa Stewart,	October 30, 1868.
Mrs. Theresa Ann Jennings,	January 25, 1869.
Robert McBryde,	January 29, 1869.
David Abbott Black,	August 16, 1869.
Andrew Stewart,	June 30, 1870.
Mrs. Mary Henderson,	August 12, 1870.
Nathaniel McDill Lesley,	September 6, 1870.
William Calvin McCurry,	March 17, 1871.
Mrs. Mary Ellen Newton,	September 16, 1871.
Mrs. Frances McCurry,	April 11, 1872.
Samuel Anderson Barkley, Jr.,	August 18, 1872.
Mrs. Jane Lesley,	November 9, 1872.
James Matthew Jones,	September 22, 1873.
Mrs. Mahala Elizabeth Johnson,	January 16, 1874.
Samuel Stewart,	July 6, 1874.
Mrs. Mary Green,	September 3, 1876.
Mrs. Margaret Louisa Whittington,	December 3, 1876.
Mrs. Cornelia Ann Scawright,	December 25, 1877.
William Jasper Paterson,	January 17, 1878.
Mrs. Mary Jane McCurry,	April 1, 1878.
Samuel Anderson Barkley, Sr.,	April 29, 1878.
Mrs. Jane Rebecca Wright,	June 11, 1878.
George Patterson Robinson,	September 22, 1878.
Mrs. Jane Stewart,	January 1, 1879.
Hugh Thomas McBryde,	February 4, 1879.

Mrs. Jane Liddell,	April 30, 1879.
Mrs. Isabella Catharine Patterson,	July 31, 1879.
Samuel Joseph McCrum,	February 7, 1881.
Rev. Hugh Harris Robison,	May 19, 1881.
Mrs. M. Louisa Tucker,	
Mrs. Jane E. Barkley,	
M. Francis Green,	October 14, 1879.
David W. Wiseman,	December 22, 1871.
Mrs. Margaret Latham,	October 24, 1882.
Wm. A. Fife,	July 30, 1882.
Wm. Jennings,	August 24, 1884.
Rebecca S. Stewart,	September 2, 1884.
Miss J. E. Johnson,	March 14, 1886
Mrs. Isabella Jones,	July 31, 1886.
Wm. Sauders,	September 8, 1886.
Mrs. M. L. Witt,	November 29, 1886.
Geo. W. Johnson,	December 31, 1886.
Robt. A. Hanks,	February 20, 1887.
Letha E. Johnson,	March 19, 1887.
Charles H. Pernell,	May 8, 1887.
Mrs. Mary Johnson,	June 5, 1887.
Jno. H. Wright,	August 14, 1887.
Robt. R. McBryde,	October 19, 1887.
Mrs. M. I. Spencer,	October 23, 1887.
Wm. H. Wiseman,	January 7, 1888.
R. W. Johnson,	September 22, 1888.
T. A. Johnson,	
B. F. Johnson,	October 30, 1889.
W. W. Snell,	March 30, 1890.
Mrs. S. A. J. Jernigan,	December 13, 1890.
Mrs. Jane Stewart,	February 1, 1891.
Mrs. Rebecca Norris,	February 9, 1893.
P. P. Davis,	March 22, 1891.
Thos. F. Norris,	September 20, 1892.
Samuel E. Stewart,	October 23, 1892.
Mrs. E. L. Stewart,	January 27, 1893.
Mrs. Margaret McBryde,	February 9, 1893.
Mrs. S. E. Seale,	February 18, 1893.
Mrs. M. L. Hanks,	June 9, 1893.
Mrs. M. F. Newton,	July 3, 1893.
J. M. Wiseman,	March 14, 1894.
John Norris,	April 9, 1894.
Mrs. M. A. McBryde,	April 19, 1894.
B. C. S. McAllister,	April 28, 1894.
Mrs. Susan Norris,	June 12, 1894.
Jno. W. McCrum,	February 6, 1895.
Mrs. M. L. McAllister,	October 5, 1895.



Mrs. A. J. Haddox,	November 2, 1895.
James McBryde,	March 25, 1896.
Mrs. Addie Ellis,	August 31, 1896.
John E. Roberson,	November 30, 1897.
Mrs. E. Malinda Jennings,	January 27, 1898.
J. J. Haddox,	May 17, 1883.
Mrs. Francis A. E. Norris,	
Joseph C. Sanders,	
Mrs. Mollie Sanders,	
Enos. P. Stewart,	February 10, 1856.
Mrs. Florence E. B. Hodges,	
Joseph Young, (col)	
Mrs. Rachel Falkner,	April 21, 1898.
Lewis Riddle, (col)	February 22, 1889.
J. Wm. Patterson,	September 12, 1898.
E. M. Seale, Sr.,	September 24, 1898.
M. Caroline Gibson,	November 2, 1898.
H. A. Hawthorn,	December 12, 1898.
Mrs. S. Catherine Duff,	February 14, 1899.
Mrs. M. A. Ellis,	April 12, 1899.
Mrs. H. Virginia Lesley,	July 2, 1899.
Mrs. I. L. Wright,	October 13, 1899.
Sallie J. Patterson,	November 7, 1899.
Thos. H. Patterson,	March 7, 1900.
Corrie H. Patterson,	June 15, 1900.
J. M. Cole,	June 22, 1900.
Thos. L. Johnson,	October 16, 1900.
J. A. Barkley, Sr.,	November 29, 1901.
James R. Barkley,	November 29, 1901.
Wm. H. McCurry,	August 26, 1902.
Mrs. Martha A. McBryde,	December 24, 1901.
Mrs. Mary A. McBryde,	February 3, 1902.
Mrs. Martha Stewart,	June 19, 1903.
Mrs. M. I. Wiseman,	October 16, 1903.
J. A. Johnson,	March 7, 1904.
Mrs. Laura Pernell,	September 13, 1904.
Mrs. Lena Barkley,	October 24, 1905.
Mrs. Mary A. Black,	January 3, 1906.
Mrs. Emaranda Hawthorn,	August 17, 1906.
Mrs. M. Bessie McAllister	October 31, 1906.
W. P. Stewart,	February 20, 1907.
J. Sam Norris,	January 28, 1907.
J. A. McBryde,	
Sallie P. Stewart,	March 23, 1908.
Sarah A. McBryde,	March 4, 1908.
Martha E. Pernell,	June 20, 1908.
R. C. McBryde,	June 23, 1908.

G. M. Hanks,	July 21, 1909.
J. H. Jones,	August 26, 1909.
A. H. Nickols,	November 2, 1909.
Emma J. Pernell,	February 7, 1910.
C. D. Hill,	February 10, 1910.
P. H. Johnson,	July 24, 1910.
J. M. Pernell,	July 1, 1911.
M. E. Jennings,	July 31, 1911.
W. P. McCurry,	February 21, 1912.
Francis Johnson,	
J. H. Johnson,	
Mrs. Cynthia Hall,	March 9, 1915.
Mrs. Martha M. Stewart,	August 6, 1913.
L. H. Bryson,	Oct. 21, 1913.
T. M. Jennings,	January 25, 1914.
Mrs. Ada E. Norriss,	August 24, 1915.
Thos. A. Stewart,	September 29, 1915.
Eleanor I. Craig,	October 1, 1915.
C. D. Bishop,	December, 1914.
Mrs. Matilda McCrum,	February 20, 1916.
Mrs. Jane Jones,	May 16, 1916.
Mrs. Lethia Craig,	September, 1916



